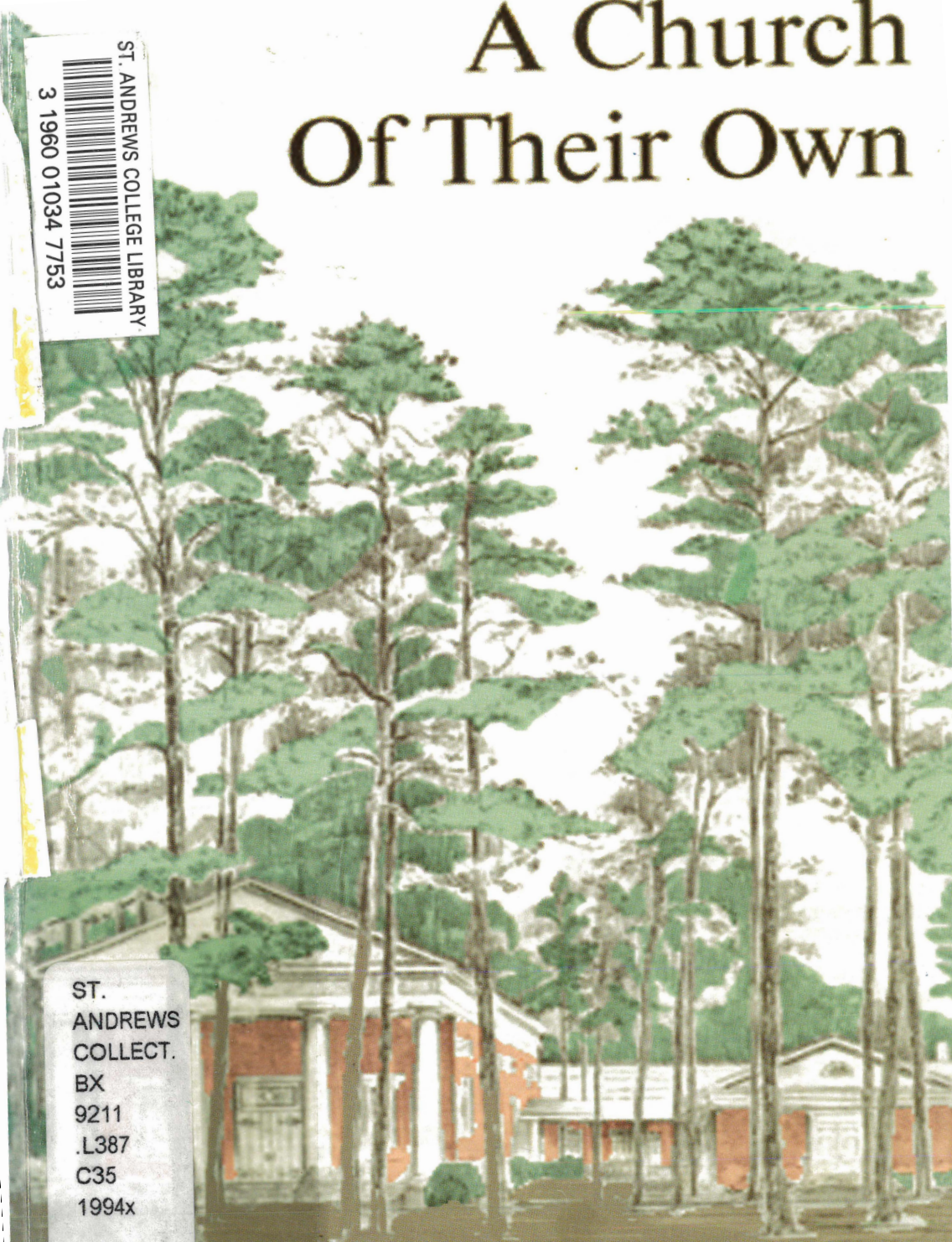
A Church Of Their Own



Introduction by James L. Morgan

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ACKNOWLEDGMENTS

The Centennial Committee, appointed by the session, has worked harmoniously in planning this year-long celebration. They are: Mrs. Johnsie Burton, John C. Calhoun, Margaret C. Calhoun, Judy Ellis, Lance Gibson, and James L. Morgan.

Special expressions of appreciation in publishing the book should be made to the following: Mrs. Johnsie G. Burton for the preparation of pictures for use in the book, and research on the stained glass windows; John C. Calhoun for his careful preparation of the roster; Ms. Margaret Calhoun of Marion, North Carolina for her skill in editing; James L. Morgan for the superb introduction, the loan of personal articles, books and pictures. His patience in the reading and careful editing of the manuscript is especially appreciated. We thank Ms. Betty Lehnert for her typing of the manuscript and William Morris for the production of the book.

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"Save us, Father, from living in the past,
and from resting on the work of others. Let us
find a new beginning and a new vision that we may
know our Duty in this place
and in this world today."

PREFACE

"Save us, Father, from living in the past, and from resting on the work of others. Let us find a new beginning and a new vision; that we may know our duty in this place and this world today." 1

This was the prayer used to begin the centennial year of 1993 at the Church in the Pines. To have a new beginning, we have looked to our past, recording some of the environment out of which we have come.

This small congregation of believers has worked for these hundred years to meet the spiritual needs of a wide variety of folk- farmers, business executives, textile employees, and educa-tors, as well as homemakers, school children, and young people.

It is the hope of the Centennial Committee that this record, incomplete and imperfect as it is, will give the members, former members, prospective members and descendants of the church some understanding of who we are, and what we were called to be.

Margaret Cromartie Calhoun
October, 1993

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FOREWORD

I am delighted at the opportunity to write a few words about the Church in the Pines - and in so doing extend my congratulations in this centennial year.

As is often the case, this church grew out of a mission concern. Paul went to Macedonia in response to the call, "come over and help us." In like manner Hector McLean responded to the visit of two men from the Ida Mill Village who wanted help in organizing a Sunday School. That was how it started.

No one could have imagined that a small group meeting in the attic of the Ida Yarn Mill would give birth to one of the significant churches of the Presbytery, or that from this beginning would come five ministers of the Gospel - four Calhouns, and one Morgan. This little church would in time significantly enrich the life of the denomination through Malcolm Calhoun in this country and through Lawrence Calhoun overseas.

What was born in mission matured into a church of wide concern. Students at St. Andrews College have been nurtured and loved; the same is true of the Day Care Center and the names of Edwin Morgan and T.C. McKnight come to mind. Chapels have been important.

It is a fascinating story of a church which has bridged socio-economic lines to carry out various particular missions, and has tried faithfully to be "obedient to the heavenly vision." May their story inspire us!

Dr. John McLeod
Executive Presbyter
Coastal Carolina Presbytery

A Church of Their Own

Church in the Pines
1893 ~ 1993

INTRODUCTION

In a small North Carolina town there is a grove of tall, majestic pine trees, where gentle breezes sigh as the seasons come and go. In this grove stands a stately Grecian temple, whose lofty white columns look out on the passing scene.

The town is called Laurel Hill, and the temple is called the Church in the Pines. For a century this church has been the spiritual home of Presbyterians in this community, through wars and depressions, good times and bad. It has witnessed joy and sorrow, harmony and controversy, moments of quietness and moments of exaltation. In its halls great music has resounded, from simple gospel hymns to the glorious toccatas and fugues of Johann Sebastian Bach. Generations of children have grown to adulthood here. Five sons of the church have become ministers. In this sanctuary young couples have married and older saints have been remembered. And through it all, week in and week out, the Gospel of Jesus Christ has been faithfully presented to all who would hear.

****

Laurel Hill, North Carolina, is in Scotland County, in the south-central part of the state, about five miles west of Laurinburg, the county seat. Scotland County is bounded by Richmond County on the west, Moore and Hoke Counties on the north, Robeson County on the east, and Marlboro County, South Carolina on the south, near the point where the state line makes a sharp turn toward the coast. It is often said here that Scotland County is "a hundred miles from everywhere", including the cities of Charlotte, Raleigh, Columbia, and the Atlantic Ocean. Today, however, it is within a two-hour drive of all these places and is pleasantly free from the congestion of more urban areas.

Physically, Scotland County is located where the Atlantic Coastal Plain meets the Carolina Sandhills. About two-thirds of the

county, the southeastern part, lies in the coastal plain, where level terrain and loamy soils have provided a rich farming area for many years. Here such crops as cotton, corn, tobacco, watermelons, and cantaloupes have been grown since the earliest settlers cleared the land over two centuries ago.

The Sandhill region is a geologic formation marking an ancient coast line, when the entire coastal plain was under water and sand was deposited on the foothills of the Uwharrie Mountains, the oldest mountain range in North America, [1] believed to have towered twenty thousand feet above sea level.[2] Although the creek and river beds of the Sandhills support a variety of plant life, the high ridges of deep, coarse sand are the habitat of only two species of trees, the longleaf pine and the fork-leaved black jack or turkey oak. [3]

When the first European settlers reached the Sandhills, they found a vast forest of virgin longleaf pine trees, some of the giant trunks five feet in diameter and one hundred and fifty feet high, creating an open, park-like effect. There were few turkey oaks, and the ground was covered by thick tufts of wire-grass.[4]

These magnificent trees provided the Highland Scottish immigrants with a livelihood beginning in the early eighteenth century, furnishing timber for ships and buildings and naval stores (tar, pitch, turpentine, and rosin). Sadly, this majestic forest was destroyed by over-exploitation. Today, only a few old growth longleaf pines remain to remind us of their former glory.[5]

Driving west on U.S. Highway 74 from Laurinburg today, we encounter the first of the Sandhill ridges at Laurel Hill, where the highway crosses Gum Swamp Creek at Ida Mill. Here the road abruptly rises over fifty feet in elevation. We have left the coastal plain and are now in the Sandhills. Turning right on Ida Mill Road, we see a thick stand of turkey oaks under the second growth longleaf pines. Crossing the railroad and turning left on Malloy Avenue, we cross the highest point of the ridge, and descend to the Church in the Pines. Only here, in this beautiful grove of towering pines, can we see what the original forest must have looked like.

HISTORICAL BACKGROUND

Long before the white settlers came, an Indian trail wound its way through the great forest where the town of Laurel Hill is today. Running in a northeasterly direction from the Great Pee Dee River, this trail is believed to have connected the Cheraw and Catawba Indians with the Lumber River and the Cape Fear, east of which the warlike Tuscaroras roamed. Today this trail is known as the Old Wire Road.[6]

The Indians who lived in what is now Scotland County spoke the Siouan language, used by the Catawba Indians and other tribes in the Piedmont and southern coastal areas. Although the Sandhills did not have good stone for tool-making, the Uwharrie Mountains were a good source of flint for axes and arrowheads, and the streams and woods provided an abundance of fish and game. Some of the Indians planted crops of corn and tobacco, after girdling the trees to clear the land.[7]

Attempts by the English to settle North Carolina began as far back as Sir Walter Raleigh's disastrous "Lost Colony" of 1585, but because of its dangerous coastline and lack of good harbors, the state was sparsely populated by white immigrants even at the time of the American Revolution. The only river open to seagoing ships was the Cape Fear, and in the eighteenth century, the town of Wilmington became the major port of debarkation for the colonists, especially the Highland Scots. The Cape Fear River was navigable by smaller boats as far as the fall line at Cross Creek, now called Fayetteville, which became the jumping-off point for settlers moving farther up the Cape Fear Valley and into the surrounding countryside.[8]

The first settlement of Highland Scots on the Cape Fear probably took place in 1732.[9] Most of the settlers came from the west coast of Scotland and the Hebrides, where economic and political conditions had become intolerable for many Scots. In 1739 a large group of 350 from Argylshire made its way up the Cape Fear and settled in the Cross Creek area. The Colonial Assembly granted ten-year tax exemptions in order to encourage colonization, and land grants were made available to many. [10]

At this time, most of the Cape Fear Valley, including what is now Scotland County, was in Bladen County, which theoretically ran

as far west as the South Seas. In 1750 Anson County was formed, including everything from the Lumber River on west. Richmond County was created from Anson in 1779, and Scotland from Richmond in 1899. Cumberland County, including Cross Creek and most of the upper Cape Fear Valley, was formed from Bladen County in 1754,[11] and named, somewhat ironically, for William, Duke of Cumberland, who was commander of the English army that defeated the Highland clansmen so disastrously at the battle of Culloden Moor in 1746. Many historians believe that this very defeat led to the large influx of Highland Scots into the Cape Fear Region in the years that followed. [12]

Because of its distance from the Cape Fear and Pee Dee rivers, the Scotland County area was slow to be settled by the colonists. A map of land grants and purchases secured by Highlanders from 1733 to 1775 shows a number of settlements on Drowning Creek (the upper Lumber River, three on Juniper Creek, and two on Gum Swamp and Joe's Creek.[13] Although the western part of Richmond County had Scotch-Irish settlers from the Piedmont and English who came up the Pee Dee from South Carolina, the eastern part of the county was colonized primarily by the Highland Scots, for whom Scotland County was named when it became a separate political entity over a century later. [14]

Farming was the economic activity that most of the Highlanders engaged in. They were not large plantation owners like the rice planters on the coast, but small yeoman farmers who grew Indian corn, wheat, oats, peas, beans, flax, and sweet potatoes on fields cleared by girdling the trees, as the Indians had done. [15] They also raised horses, cattle, and hogs. Some built sawmills and grist mills on small ponds they built by damming up the creeks. Those who lived in the Sandhills harvested the great longleaf pine forest for timber and naval stores. About one-fourth of the Highlanders owned slaves, according to the 1790 census. Those who did own slaves held an average of 4.7 slaves per family. [16]

One of the Scottish settlements developed in what is now Scotland County at the point where Old Wire Road crossed the main road from Rockingham to Lumberton (now called McFarland Road). As noted earlier, the road we now call the Old Wire Road (so named for the telegraph wires built along it in the 19th century) probably

began as an Indian trail and developed into the main stagecoach route between Columbia and Raleigh, indeed, between New York and New Orleans. An 1839 Postal Service map shows it as the only four-horse post road in this area. [17]

At this crossroads an enterprising Scot named Duncan MacFarland built an inn to shelter the stagecoach passengers, and the crossroads community was called Laurel Hill, named for the mountain laurel which bloomed on the hillside above nearby Jordan Creek. MacFarland had received a grant of 100 acres on the east side of Jordan Creek in 1778.[18] Over the years he accumulated thousands of acres of land, which he subdivided into residential and commercial lots for a great city he envisioned. He was the most prominent citizen of his time from this area, serving several terms in the North Carolina legislature and one term in the U.S. House of Representatives (18051807).[19] Needless to say, Duncan MacFarland's dream of a great metropolis never came true. He could not foresee the coming of the railroad, which changed the geography and economy of the whole region, bypassing his crossroads community, which we now call Old Laurel Hill.

Across the road from MacFarland's Inn stood the original Laurel Hill Presbyterian Church, the first Presbyterian church in Scotland County (1797) and the mother church of many others, including Montpelier (1852), Laurinburg (1859), Mark's Creek (1862), and the Church in the Pines (Ida Mills) (1893). The original building was replaced in 1856 with a wooden sanctuary in the Greek Revival style which still serves an active congregation.[20]

When the Highland Scots came to North Carolina they brought their Presbyterian faith with them, but at first no ministers came across the ocean with the colonists.[21] The first full-time Presbyterian minister to serve the Highlanders of the upper Cape Fear region was the Reverend James Campbell of Pennsylvania, who came in 1758. A native of Argyllshire, he preached his sermons both in Gaelic for the Highlanders and in English for the benefit of the lowland Scots, Scotch-Irish, and Dutch who had settled among them. Under Campbell's leadership three churches were organized: Bluff, Barbecue, and Longstreet.[22] James Campbell may have visited the Laurel Hill Community.[23] Before the church was organized several ministers conducted services for the people there, sometimes in Duncan MacFarland's

home. Finally, in October, 1797, Orange Presbytery's minutes recorded that "Calls were presented to Mr. John Gillespie from the congregations of Centre, Laurel Hill, and Raft Swamp, which he accepted." This meant that Laurel Hill was now an officially organized church.[24]

The Reverend John Gillespie, a native of Guilford County, North Carolina, was educated at the Log College there. During the four years that Mr. Gillespie ministered to the people of Laurel Hill, he was assisted by the three original elders of the church: John Buchanan, "Red" John McNair, and "Hatter" John McNair. A site was selected and the first church building, a log structure, was erected. [25] The Laurel Hill Church had begun a ministry of faithful service to the first of many generations of Presbyterians.

In 1861, two momentous events took place: the Civil War began and the railroad came to Scotland County. Both would affect the lives of the people in countless ways.

The Wilmington, Charlotte, and Rutherford Railroad began construction on the west side of the Cape Fear River across from Wilmington on January 1, 1857, and was designed to follow a straight line from there to Rutherfordton, 272 miles away.[26] Progress was slow; grading did not reach the present Scotland/Robeson County line until January, 1861.

Finally, the railroad was completed to Old Hundred on August 17, 1861. There construction was halted because of the Civil War, which had now begun. The name "Old Hundred" was selected because the terminus was exactly one hundred miles from the other end of the line. The trains began hauling passengers, freight, and mail. Young men from the Rockingham area walked to Old Hundred to ride the train to Wilmington and join the Confederate Army.[27]

New towns developed along the railroad tracks, and older communities experienced new growth. The present town of Laurel Hill, then known as Laurel Hill Depot, took shape at the junction of the W.C.&R. railroad with the Old Wire Road, about five miles southwest of the old Laurel Hill Community.

Laurinburgh (then spelled with an "h" and pronounced "Laurinboro"), was named for James R. McLaurin's tavern and general store, the center of the village. Before the railroad came, there was also a cotton gin, a blacksmith shop, three or four dwellings, and

a school. Legend has it that Mr. McLaurin sold whiskey for ten cents a tumblerful.[28]

In August of 1864, fearing a Union invasion of Wilmington, the Wilmington, Charlotte, and Rutherford Railroad moved its shops and offices to Laurinburg.[29] A complex of buildings and tracks was built in the area between present-day North Main Street and the Laurinburg Milling Company building. Dozens of workers moved from Wilmington to maintain the rolling stock and build additional cars. Suddenly, Laurinburg became a boom town.

On December 21, 1864, General W. T. Sherman and his Union army occupied Savannah, after completing their famous march from Atlanta to the sea. [30] The Confederates expected him to then head up the coast to Charleston and Wilmington. Instead, Sherman decided to march to Columbia and Fayetteville.[31]

Looting and burning as they went, Sherman's army, 60,000 strong, marched through South Carolina, determined to punish that rebel state for starting the war. On February 17, 1865, they occupied Columbia, and by March 6 they were crossing the Pee Dee River at Cheraw.[32] The next few days would forever live in infamy in the history of Scotland County.

On March 7, advance units reached the W.C.&R. railroad west of Old Hundred and began destroying it. Later in the day, they burned the depot and railroad shops in Laurinburg.[33] Meanwhile, General Sherman himself was riding up the Old Wire Road with his main column.

At Richmond Mill Pond, a mile northeast of Laurel Hill Depot, Murdoch Morrison was busily dismantling his gun factory. A skilled gunsmith, Morrison had a contract to manufacture rifles for the Confederate Army. Now he was throwing machinery and finished guns into the water to keep them from falling into the hands of the Yankees.

By the time Sherman's troops arrived, the job had been completed and Murdoch Morrison was in hiding. The soldiers not only burned the gun factory, but also burned Morrison's nearby home. His wife and small children had to walk cross country to find shelter in a neighbor's home. [34]

That night, March 8, 1865, General Sherman made his headquarters at Laurel Hill Presbyterian Church, sleeping in the church

building itself. The soldiers mutilated the walls of the church and used the pews to build a bridge over rain-swollen Jordan Creek. They burned the Duncan MacFarland house across the road and over

turned headstones in the MacFarland Cemetery. Some of the Union soldiers' signatures can still be seen in the belfry of the church.[35]

Three days later, March 11, Sherman reached Fayetteville. Meanwhile, Fort Fisher and Wilmington had fallen to Union forces in February, and the Confederacy's last seaport was sealed off. On March 12 the U.S. Army tugboat Davidson completed a passage up the Cape Fear River to Fayetteville from Wilmington, followed by two Navy gunboats.[36]

The Confederate Army made a valiant last stand at Bentonville about two weeks later, but it was too little and too late; the war was almost over. On April 9, 1865, General Robert E. Lee surrendered to General Ulysses S. Grant at Appomatox Court House, Virginia. On April 18, General Joseph Johnston surrendered his remaining Confederate forces to General Sherman near Durham, North Carolina. The long, tragic struggle had ended.[37]

The surviving Confederate soldiers made their way home, some by train, others by foot. Many arrived to find their families homeless and destitute, the victims of Sherman' s raiders. It was a time of great poverty. Nevertheless, they made do with what they had and went on with their lives.

One of the most prominent Confederate officers from the Scotland County area was Colonel Charles Malloy, who farmed a large plantation near Laurel Hill. His father, native of Argyllshire, Scotland, had bought a thousand acres of land on the east side of gum Swamp in 1817, and the son had added more. Over the years, Charles Malloy had dammed the waters of Gum Swamp Creek, the headwaters of the little Pee Dee River, and built what is now called Richmond Mill Lake, the largest body of water in Scotland County. He also built a small mill pond across Old Wire Road and connected it to the larger pond with a canal. A grist mill and a sawmill were powered by the abundant flow of water. Murdoch Morrison's gun factory was later built next to the small pond.[38]

When the Civil War started, Charles Malloy was eager to serve the South. He helped organize a company of Volunteers called the "Scotch Boys", and was commissioned captain and commanding of-

ficer. On May 10, 1861, Captain Malloy and his company boarded a train in Laurinburg and went to Wilmington to help lay the foundations of Fort Fisher. Later they served with distinction in Virginia.[39]

When Charles Malloy, now a Colonel, returned from the war, he found his plantation in ruins. The Malloy family home on Old Wire Road had been burned to the ground by the Yankee invaders. So had all the other buildings except the grist mill, which was spared in case following Union troops needed it.[40]

However, Charles Malloy was not a stranger to adversity, and he immediately began the task of rebuilding. Soon the grist mill and the sawmill were operating again, and the fields were cultivated with the help of former slaves who now became sharecroppers. By 1867, Colonel Malloy was ready to embark on a new venture.

When the railroad came through Laurel Hill in 1861, a crew of Colonel Malloy's slaves had done some of the grading work on the right right-of-way. The debt had never been settled. Now the railroad made an offer: it would pay for the work with a shipment of English cotton spinning machinery salvaged from a sunken British blockade runner and stored in Wilmington. The colonel accepted and started making plans for a cotton mill.

A wooden building was erected on the site of Murdoch Morrison's gun works, and soon the spindles were whirring, driven by the flowing water of the mill pond. The mill was called the Laurel Hill Manufacturing Company, and it produced yarn from local cotton. Operations began in 1867.[41]

There were many problems with the mill, however, mainly due to inexperienced personnel. Most of the workers were more at home in the cotton field than in the cotton mill. Colonel Malloy began looking for a seasoned mill superintendent.

Finally, in 1872, he hired Mark Morgan, who grew up working in the mill at Little Rockfish (now Hope Mills) in Cumberland County, and had become superintendent of Granite Mills on the Haw River in Alamance County. The colonel agreed to buy new machinery, and in June Mr. Morgan and his family moved to Laurel Hill. Thus began a long and productive relationship between Charles Malloy and Mark Morgan.[42]

Soon the new machinery had been installed, old equipment repaired, and quality began to improve. Most of the workers had been

recruited from nearby farm families. Men, women, and children worked in the mill. They lived in a village of small frame houses near the mill, and labored from sunup to sundown for wages of 25 to 50 cents a day. In 1873 there were twenty-two people on the payroll.[43]

By 1876, Mark Morgan had bought an interest in the business, and the company was called Malloy and Morgan. The mill was now called the Richmond Cotton Factory. A general store was also operated for the convenience of the mill workers and the surrounding community.[44]

In 1887 Mark Morgan, his son Marcus Lauder Morgan, and Charles Malloy organized the Ida Yarn Mill, named for the elder Morgan' s daughter, Ida Malloy Morgan, who was born in 1874 and died in her second year. A new mill pond was built on Gum Swamp Creek about a mile downstream from the Richmond Mill, just below the railroad, and a mill building with two water wheels was built below the dam. On the east side of the creek on the Sandhill ridge, a village of fifteen houses for the workers was built. Marcus Lauder Morgan was general manager of the Ida Yarn Mill. He and his wife, the former Eugenia Morrison, daughter of Murdoch Morrison, lived in the Ida Mill Village.[45]

In 1891 Colonel Charles Malloy died at the age of 77, thus bringing the Malloy and Morgan era to a close. A year later, the Springfield Cotton Mill was incorporated, and a third plant and village were built about a mile downstream from the Ida Mill on Gum Swamp Creek, at the site of an old grist mill.[46] The new plants were the nucleus of Morgan Mills, one of Scotland County's leading industries for over a century.

As the decade of the 1890s began, the South began to recover from the Reconstruction period, a time of political turmoil and economic hardship. In the Laurel Hill area, the cotton mills provided a livelihood to the people of the villages. At Laurel Hill Depot, a Confederate veteran and Laurel Hill Presbyterian Church elder named John F. McNair ran a general store which he had moved from Springfield. In 1898 he moved his business to Laurinburg and turned over the Laurel Hill store to his son-in-law, Zebulon Vance Pate. In the years ahead, Mr. McNair and Mr. Pate became Scotland County's largest landowners and most prominent businessmen.[47]

As Laurinburg and Laurel Hill grew, a movement to form a separate county got under way. As early as 1893, an act to create the county was introduced in the state legislature, but failed to pass. Opponents of the new county called Laurinburg "Rottenburg", and the slogan of the separatists was "Save us from Hamlet, Hoffman, and Hell". Finally, in 1899, the legislature approved an act introduced by Mr. Hector McLean, an elder in the Ida Mills Presbyterian Church and local representative in Raleigh. Thus Scotland County began.[48] Mr. McLean, sometimes called the "Father of Scotland County", was also the founding father of the Church in the Pines, as we shall see.

At this point, our introduction ends. It is time to explore the beginnings of the Church in the Pines in more detail and move on to the twentieth century. As we do, let us hope that this review of our history and heritage makes us more appreciative of those who came before us and gives us a greater understanding of our past.

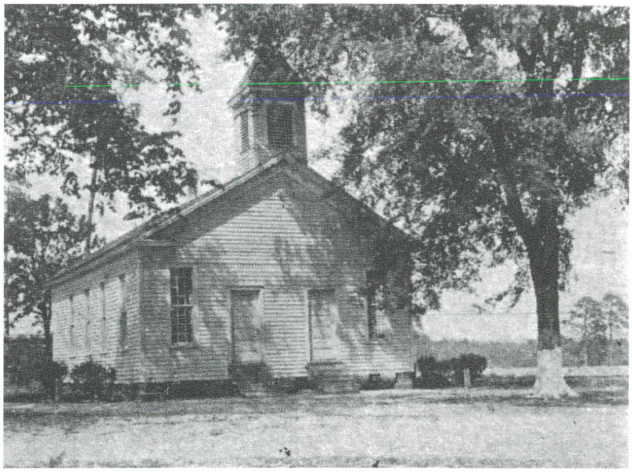
James Lauder Morgan
Laurel Hill, North Carolina
July, 1993

EARLY BUILDINGS

Left: The Frank Gibson House, one of the original houses in the Springfield area. Mr. Gibson was a charter member of the Church in the Pines.

Above: Ida Yarn Mill with employees and children in foreground. Probably photographed in the 1890s.

Right: Ida Mills Chapel built in the early 1890s.

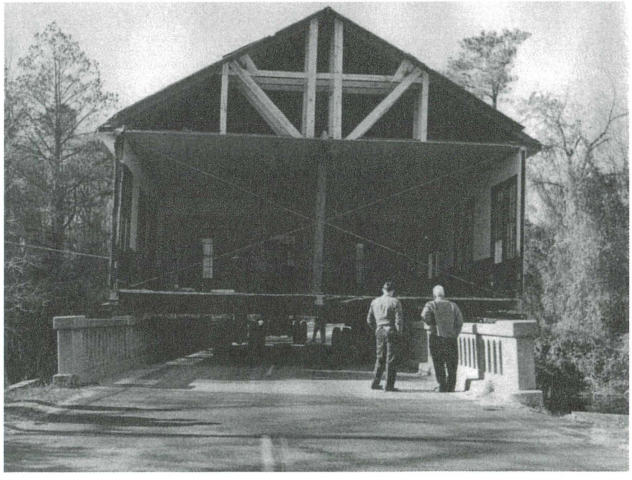


EARLY BUILDINGS

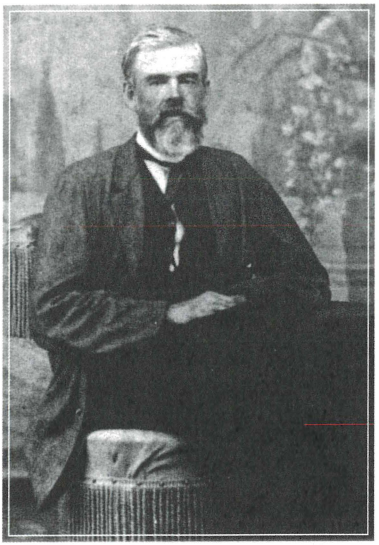
Right: Lakeside Presbyterian Church built in 1921.

Right: Jan.1965, Lakeside Chapel moved from Richmond Mill Village to Ida Mill Village.

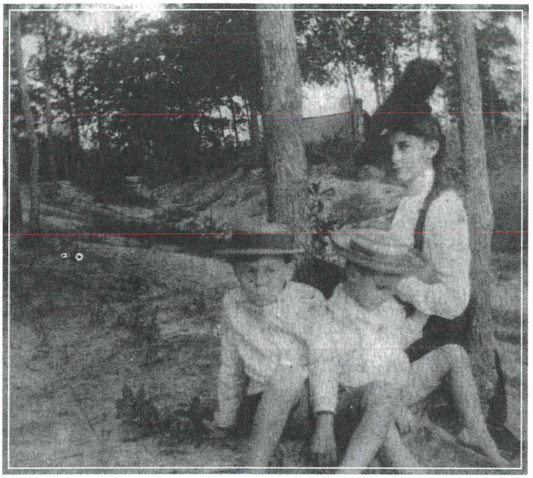
Right: Lakeside Chapel had to be cut in half in order to meet the bridge wight requirements.



EARLY LIFE OF THE CHURCH

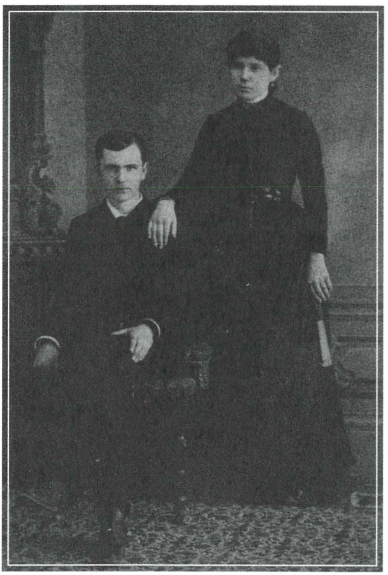


Above: Colonel Charles Malloy (1813-1891) Confederate army officer, plantation owner, builder of original Richmond Cotton Mill (1867), and partner in Ida Yarn Mill(1887).



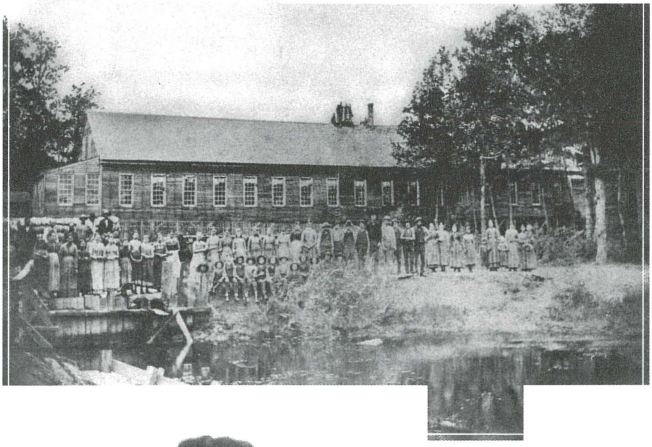
Above: "Miss Lila" McLean with Willie and Eugene Morgan in the early 1900s.

Above: Believed to be Ida Malloy Morgan (1874-1876), for whom the Ida Yarn Mill and the Ida Mills Presbyterian Church were named. Daughter of Mark and Margaret Morgan.



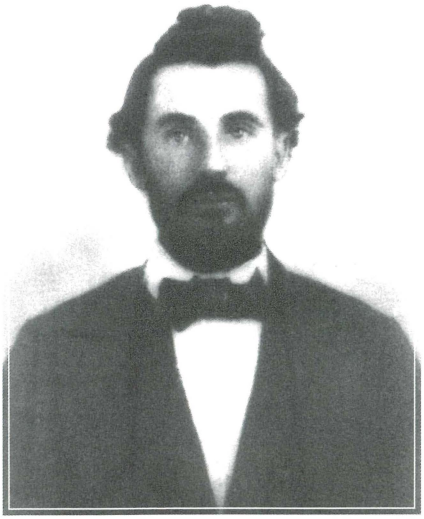
Above: Marcus Luder Morgan (1865-1900) and Eugenia Morrison Morgan (1863-1899). He was General Manager of the Ida Yarn Mill and a founding elder of Ida Mills Presbyterian Church.

EARLY LIFE OF THE CHURCH (cont.)

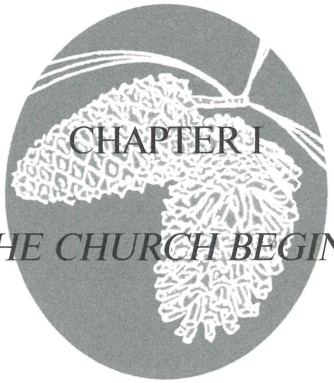


Above: Springfield Mill Village, early twentieth century.

Right: Original Richmond Cotton Mill, built about 1867. Photo taken around 1890.



Above: Murdoch Morrison (1826-1904) and Sarah Elizabeth Buchanan Morrison (1838-1928). Murdoch Morrison operated gun factory during the civil war. Railroad agent at Laurel Hill. Elder, Laurel Hill Presbyterian Church.



CHAPTER I

THE CHURCH BEGINS

By the middle of the eighteenth century, many descendants of the Scottish Highlanders had successfully cleared land for farming along Drowning Creek, Joe's Creek and Jordan Creek. Many were Presbyterians who belonged to Laurel Hill, Smyrna, and Centre churches. After its organization in 1859, some joined the Laurinburg Presbyterian Church. One prominent family in the community was that of Mr. Hector McLean, whose home was near Elmore. Mr. McLean was a successful farmer, for many years an elder in the Laurel Hill Presbyterian Church. He served in the North Carolina legislature from Richmond County. It was largely through his efforts that Scotland County was set apart from Richmond County in 1899.

A neighborhood school was built in a grove of oak trees in front of the McLean home, just off the road leading from Laurinburg. Oaklawn, this one teacher school, was attended by the children in the community. Many walked but some came from Laurinburg in buggies. [1]

A deeply religious man, Mr. McLean, with the help of Mr. Benton Prince from the Springfield community, had supported an afternoon Sunday school in the Oaklawn building. "One Sunday afternoon two men appeared at this Sunday school and asked Mr. McLean to come to their village and organize a Sunday School."[2] Mr. William Reynolds and a friend from Ida Village visited the school and presented this request to Mr. McLean. He, with the help of Mrs. Eugenia Morgan, Mrs. Daniel McDonald and Mr. M. L. Morgan, then organized and taught classes on Sunday afternoons in the attic of the Ida Yarn Mill. When the weather was cold, people in the village offered their homes for the meetings. During the summer months a brush arbor would be erected under the trees where the Ida Chapel

now stands. This mission began around 1890.[3]

At this time there were 15 homes in the Ida Village. The community was responsive to the efforts to establish these religious observances. The Sunday school was well attended. When Dr. W. B. Arrowood came as pastor of the Laurinburg Presbyterian Church in 1892, he agreed to come to Ida Village two Sunday afternoons a month to conduct preaching services. The minister of the Laurinburg Methodist church conducted services on the other two Sundays.

Dr. Arrowood was born in Gaston County on April 1, 1850. By means of hard work and careful savings, he earned sufficient money to attend Davidson College. He was a successful and ambitious student, graduating second in his class. He received his theological training at Hampden-Sydney Seminary, graduating in 1879. His wife, Mary Virginia Pharr, was the daughter of a Presbyterian minister. They had three children, one son and two daughters. His first call was in the western part of Virginia where he worked in Home Missions in Giles County. Returning to North Carolina, he engaged in evangelistic work, then to serve as pastor of the Matthews and Philadelphia churches near Charlotte. He accepted a call to the Laurinburg Presbyterian Church in 1892 and stayed until 1899. Davidson College conferred the honorary degree of Doctor of Divinity on Dr. Arrowood in 1883.

The attic of the factory and the brush arbor did not seem appropriate locations for services. Dr. Arrowood assumed the leadership in the construction of a building. In addition to the contributions from the community, Mr. Mark Morgan set aside a tract of company land for a building, with the understanding the church would have use of the house of worship as long as it desired.

At the end of Dr. Arrowood's first year as supply pastor, the congregation had increased in size and the chapel building had been completed. Dr. Arrowood proposed that a church be organized. Fayetteville Presbytery was petitioned in April of 1893 for a new church. The minutes of the April 19, 1893 meeting of Fayetteville Presbytery record that a commission was appointed "to organize a church at the Ida Factory near Laurel Hill Depot in Richmond County, if the way should be found clear."[4]

The commission met at the new chapel on May 25, 1893 for the organization of the church, which was officially chartered as the Ida Mills Presbyterian Church. There were 22 charter members: Mr.

and Mrs. T. B. Elmore, Emma Elmore, F. M. Gibson, B. F. Gibson, Mrs. C. McL. Gibson, Mary Hewitt, M. L. Morgan, Mr. and Mrs. Daniel McDonald, G. P. McDonald, Mrs. Mary J. McInnis, Sallie McKinnon, Mr. and Mrs. Hector McLean, Mary A. McLean, Katie McLean, Peter McLean, John McLean, Rissie McLean, Elida McLean, and Amos Smith. Most of these came from Laurel Hill Presbyterian Church. Mr. Hector McLean, Mr. John McLean and Mr. M. L. Morgan were elected as elders. Mr. T. B. Elmore and Mr. Dan McDonald were elected as deacons.

Only a short time elapsed after the church was organized before other groups emerged to work within the church. In July of 1893 a meeting was held to discuss plans for organizing the Ladies Missionary Society. Mr. Hector McLean presided and encouraged the organization of the Men's Missionary Society. During this year mite boxes were distributed to the ladies and children. Money from these increased the regular offering. The decision was made the following year that money from the mite boxes would be given entirely to support a missionary in Japan. Every fourth Sunday was designated "Missionary Day." Programs were given for all ages to promote these offerings and the cause of missions.

Dr. Arrowood continued as stated supply until he left Laurinburg in 1899. Dr. J. M. Rose, a well-known Bible scholar and preacher, accepted a call to the Laurinburg Church in 1899. Dr. Rose was a native of Fayetteville, born on October 16, 1849. Descended from outstanding Presbyterian ministers, the Revs. Hugh McAden, George McNeill and James H. McNeill, he attended Donaldson Academy in Fayetteville, Davidson College, the University of North Carolina and the seminary at Hampden Sydney. He had been pastor of the Second Church in Memphis, Tennessee when he accepted the call to be the general evangelist for North Carolina. He served in the Ida Mill pastorate for twelve years (1899-1911) as stated supply. Dr. Rose exerted special energy in offering training for elders and deacons. He continued to emphasize the importance of missions, particularly support for the missionary to Japan, the Rev. W. C. Buchanan. He also communicated the distinctive doctrines of the Presbyterian Church in his sermons.

The population in Laurel Hill and the surrounding county grew steadily, as did membership in the Ida Mills Church. With the

need for additional pastoral care, the Ida Mills, Aberdeen and Gibson churches agreed to function as a group. The Rev. I. N. Clegg was called as the first full time pastor in 1911. Mr. Clegg had attended Davidson College for two years and then enrolled in Union Seminary. He was pastor of several churches in North Carolina, Missouri and Oklahoma. At this time a house owned by Mr. Ralph Morrison was rented by the church as a manse. This house was across the road from the Ida Mills Church. One member recalls that during church services several families tied their horses and buggies to trees in this yard. During Mr. Clegg's pastorate, a new manse was eventually built in Laurel Hill on a lot behind the future Church in the Pines.

CHAPTER II

FOUNDING FAMILIES

The origin of the Church in the Pines is rooted in the lives of the people in the community, many of whom have continued to live in the area and have maintained close ties with the Church. They worked faithfully to bear witness to the Gospel.

The true founding family of Ida Mills Church was that of Mr. Hector McLean. Mr. McLean was the son of Dr. Angus Duart McLean and Mary Jane McEachin. He was born on June 10, 1854 near Floral College, about six miles north of Maxton. He was a member of Centre Presbyterian Church until he moved to the Elmore community. His membership was moved to Laurel Hill Church where he was made an elder at the age of twenty-nine. He became a successful farmer and businessman, accumulating large amounts of land. It is said that Mr. McLean was one of the pioneer developers in the county for growing watermelons and cantaloupes as a cash crop.[1]

The Honorable Josephus Daniels, editor of the *Raleigh News and Observer* had this to say about Mr. McLean:

> He was the ideal and typical Scotsman - upright, honest, Godfearing, and true to duty. In the stormy political days of 1896 and 1900 he was one of the best of the ' God-blessed Macs' who were in the thickest of the fight for good government of North Carolina. He was a staunch Presbyterian and leader in all religious movements . . . He early championed the proposition to establish the county of Scotland around which a hot fight raged for years. He had the honor to lead the contest and became the father of that rich county of

patriotic North Carolinians.[2]

Miss Eliza Patterson, daughter of Dr. and Mrs. Archibald Patterson married Mr. McLean on February 14, 1876. They were the parents of six children: Mary Alexander, Peter, Katherine, Eliza Patterson, and two who died in early childhood, John Allen and Emily Patterson. Mary Alexander died soon after graduating from Peace College. Peter McLean graduated from the University of Maryland School of Medicine. He practiced medicine in the county until his death in 1932. Katherine, affectionately known as "Katie", married Mr. W. T. Covington and moved to Raeford. Eliza (Lila) Patterson McLean remained at the old home after graduating from Peace College. Miss Katie and Miss Lila were especially active and loyal in the life of the church and community. [3]

An established community near the Ida Mills Chapel was called Springfield. In the eighteen seventies, Springfield was a "thriving community with stores, meeting hall, photography shop and doctor's office."[4] According to deeds on file in the Richmond County courthouse, Matthew McNair had purchased nearly a thousand acres on Lower Beaverdam Creek and Gum Swamp between 1848 and 1858. Matthew McNair and his son, John F. McNair, built a small store at Springfield, at the intersection of what is now Highway 79 and Springs Mill Road. In a letter written in the nineteen twenties by Jesse Hargrave to his sister, Mrs. Hettie H. Gibson, Mr. Hargrave records his memory of the beautiful McNair homestead with "numerous cedars and giant oaks and sycamores on the place. I recall the old ice house, the old dairy house, smoke house, etc.".[5] The house was built on the north side of the Old Rockingham Road a half mile west of the Springfield Mill in the eighteen fifties, according to Mr. Hargrave. In the 1860s the Matthew McNair home was sold to Col. Robert Cowan of Wilmington as a war refuge for his family. Martha Cowan, Colonel Cowan's daughter, married Jesse Hargrave. They and their descendants lived in this house until the nineteen seventies.

Matthew McNair's son, John Franklin McNair, built his home across the road near the store. The local doctor, Dr. D. M. Prince, boarded with the John F. McNair family. This home was later purchased by Dr. Prince and was known as the Prince house. It is now the home of Mrs. Kate C. Hargrave. An interview was published in the *Laurinburg Exchange* on November 14, 1950, on the occasion of the ninetieth birthday of Mr. Francis Gibson in which he said that the

home of Mr. and Mrs. Edwin Hargrave had been the Stewart Hall where Masonic meetings and public events were held. A letter to Mrs. Hettie Gibson from her brother, Jesse, in 1933 states that this house was known as "Springfield", where John F. McNair lived and conducted a general store right near the house. ... "In those days Dr. Prince, a right young physician, boarded with the McNairs and I recall seeing him frequently about the store where he usually hung out while not on calls in the neighborhood."[6] He went on to say that "McNair had a one-horse cart . . .which was kept constantly busy hauling merchandise to his store from the RR station at Laurel Hill."[7]

The Gibson family had settled in Anson County about 1740. This part of Anson County became Richmond and later Scotland County. Settling in what is now the town of Gibson, there are large numbers of descendants in the Laurel Hill and Laurinburg areas. One was James Gibson, who married Divinity Adams in the latter part of the eighteenth century. They had one child, Shockley Gibson, who married Elizabeth Patterson of Cumberland County, moving soon thereafter to Georgia. Of their eight children, two brothers, Nathan and Shockley, Jr., returned to Richmond County where they married, established their homes, and became substantial citizens.

The Shockley Gibson home, a two-story house stood on a hill above the family cemetery near Springfield. It was occupied at a later time by Archie P. and Catherine Calhoun Gibson. The house stood vacant for many years and was burned in the early part of the nineteen seventies.

Shockley Gibson married Miriam McNair. They had four children, all of whom had homes in the Springfield community. Their daughter was Mollie, who married George S. Hargrave. Lawrence E. Gibson, their son, married Victoria Lee, and they had one son, Edwin L. Gibson. There were twin boys, Francis M. and Frank Gibson. All of these had homes in sight of each other near Springfield. Shockley's brother, Nathan Gibson, married Harriet McNair McMillan, sister of Miriam McNair. They were the parents of four children: Margaret, who married Archie Malloy and lived in Ferris, Texas; Evalena, who never married; Mary Elizabeth, who married Lawrence Calhoun; and Harrison Patterson, who married Hettie Hargrave.

Shockley Gibson died when the twins were adolescents. They went to live with their uncle Nathan in the Laurel Hill Church community until they were mature enough to return to Springfield. The

young men built a log cabin, still standing, behind what is now known as the B. Frank Gibson home. They worked diligently as farmers and accumulated land, livestock and some financial security. As members of Mr. Hector McLean's Sunday School, they attended services at the Ida Mills Chapel and were charter members when the church was organized.

The son of Nathan T. Gibson, H. Patterson Gibson, married Hettie Hargrave and this branch of the family has made significant contributions to the church. Their four children have been stalwart members and strong leaders in every aspect of the life of the church. Eunice G. Morton was a longtime Bible teacher; Hattie G. Mathews was a Bible teacher, the first woman elder and elder-emeritus; Janie G. Calhoun, leader in the work of the women's organizations, teacher in the church kindergarten; and Nathan H. Gibson, Sunday School teacher in the Lakeside and Ida Mills Chapel, deacon, treasurer of the church, elder and elder-emeritus of the Church in the Pines. All four sang in the choir for many years.

Jesse Hargrave was a prominent citizen and large landowner in Guilford County. As noted earlier, his son, Jesse Hargrave, came to Richmond County and married Martha Cowan.[8] Their son, George Hargrave, married Mollie, daughter of Shockley and Miriam Gibson. Their children - Edwin, Theodore, George, Miriam, Martha, Mollie, Archie, Percy, Harold and Earl Hargrave - were all members of the Church in the Pines. This family also acquired considerable land around the Springfield Community. In addition to serving in many ways, they have been generous in their giving to the church. There are memorials in the educational building recognizing some of their generosity.

The Calhoun family is descended from the Scottish immigrant, John Colquhoun and his wife, Catherine McLaurin. They came from Appin, Argyllshire in January of 1791. Landing in Wilmington, they traveled up the Cape Fear River to Cumberland County, settling in the Sandhills section of Richmond County. Hugh McLaurin, brother of Catherine, and his wife Catherine Colquhoun bought a tract of land on Gum Swamp in 1791.[9]

The oldest son of John and Catherine McLaurin Calhoun was Malcolm, born on July 26, 1826. He married Catherine Blue, a daughter of John Blue and Margaret McGoogan. John Blue was descended from the Blues of Moore County known as "the Bridge

Blues. "[10] They lived just west of Laurinburg on land near the John Blue house, in recent years referred to as the "Mag Blue" house. He and Catherine Blue were members of the Laurel Hill Presbyterian Church. After their marriage they joined the recently organized Laurinburg Presbyterian Church. Malcolm was elected an elder in 1874 and served as elder and trustee until his death in 1883. Malcolm was a farmer and a wheelwright. During the Civil War he joined the Scotch Boys Regiment. His sons said that he was sent home before the end of the war to work in his shop and keep wagons in service for the Confederate forces. Civil War records state his discharge was due to "overage."

Another charter member of Ida Mills Chapel was Mrs. Catherine Calhoun McLeod, who lived in the Elmore community. The daughter of Malcolm Calhoun, she was married first to Archie Patterson Gibson of Springfield. They had one daughter, Ethel Archie, who married Anguslytch. After Archie Gibson' s death, Catherine Calhoun Gibson married Daniel P. McLeod.

The oldest son of Malcolm Calhoun was John Blue Calhoun. He married Jennette Morrison, daughter of Murdoch and Sarah E. Morrison. They lived in the Malcolm Calhoun home, remodeling and enlarging the original structure. After joining the church in May of 1893, they and their descendants provided leadership through three generations in a variety of ways. J. B. Calhoun was elected a deacon at the Ida Mills Church in 1893, an elder in 1906. Of their seven children who lived to be adults, four sons, William, John Blue, Lauder and James were elders. Lauder taught a Sunday School class at Ida Chapel until classes there were discontinued in 1982. He also was clerk of the session. For many years he was an outstanding science teacher at Laurinburg High School. He was an apiarist and customers came from far and wide to buy the honey his bees produced. The sons James and Ralph Calhoun served the church as deacons. In later years James was elected an elder.

For many years the daughter of J. B. Calhoun, Kate Hargrave, taught in the Sunday School, sang in the choir and served as a Bible teacher in the women' s organization. She also assumed responsibilities for offices in the Ladies Auxiliary, including that of president. A high social point in the life of the church was the double wedding of Kate to Edwin Prince Hargrave and her sister Ruth to Malcolm

McNeill on December 27, 1922. Ruth joined the Aberdeen church after her marriage. Ruth and Malcolm transferred their membership to the Church in the Pines after the dissolution of the Aberdeen church in 1931. Many grandchildren in this family are active and generous in using their talents in the life of the church today.

Lawrence Calhoun joined the Ida Mills Church in 1895. After her marriage to Lawrence, Mary Elizabeth Gibson joined in 1898. Lawrence was elected a deacon in 1904, a trustee in 1917 and as an elder in 1920. They had six sons, all graduates of Davidson College. Four sons were educators in the public schools of North Carolina. Two entered the ministry of the Presbyterian church. Lawrence G. Calhoun served as a missionary to Brazil for forty years. Malcolm Patterson Calhoun was pastor of the St. Pauls Presbyterian church in St. Paul North Carolina for ten years and the First Presbyterian Church of York, South Carolina for seven years. For seven years he was on the staff of the Board of Church Extension in Atlanta and served thirteen years on the Board of Christian Education of the Presbyterian Church, U.S. in Richmond, Virginia.

Daniel Malloy Calhoun entered the teaching profession after his graduation from college. Most of those years were in Bladen County as principal and county superintendent. He was honored by the Cape Fear Area Council of Boy Scouts in 1982, receiving the "Outstanding Adult Volunteer Award" for his part in building Camp Bowers for Boy Scouts.

Robert Glenn Calhoun went to teach at the Barium Springs Orphanage after his graduation from Davidson. With the exception of four years spent in the army during World War II, he spent his entire career as teacher, coach and administrator at the orphanage. Archie Calhoun taught at Vass-Lakeview School and was principal at Philadelphus School near Red Springs, before being drafted in the army in World War II. He served as an air traffic controller in Alaska during most of the war. After leaving the service, he joined Glenn at Barium Springs as a teacher and basketball coach.

The youngest son in the Lawrence Calhoun family, John Caldwell Calhoun, was a teacher and principal in the public schools of Scotland County. He has placed as one of his highest priorities membership in the Church in the Pines, teaching in the Sunday School, singing in the choir, and serving as elder and trustee. He has

worked on numerous committees in Fayetteville Presbytery. John has a wide knowledge and appreciation of the doctrines and system of government of the Presbyterian Church. His dedication to the Church in the Pines has provided continuity and stability over the years.

Murdoch Morrison, the gunsmith referred to in the introduction, was married to Sarah Elizabeth Buchanan. They were the parents of nine children. Six of these children left an outstanding legacy to the Ida Chapel and the Church in the Pines.

Mary, the oldest child, married Theophilus Barfield Elmore of the Elmore community. Mr. Elmore was the station master for the railroad. Both were charter members at Ida Chapel. Mr. Elmore and Daniel McDonald were the first deacons to serve the church. Mr. Elmore was elected an elder in 1900. William Henry and Lena Morgan Morrison joined the Church in June of 1893. William H. Morrison was elected an elder that year and was active until his death at the age of forty-six.

Eugenia Morrison married Marcus Lauder Morgan, son of Mr. and Mrs. Mark Morgan. They had five children. Bessie married Dr. J. L. Gibson, a dentist. Morris never married, dying at the age of twenty-four. Edwin Morgan was born June 1, 1893, just nine days after the organizing date of the church. This undoubtedly explains why Mrs. Eugenia Morgan was not a charter member as her husband was. William Lauder "Willie" Morgan died while a student at Davidson College in 1916. The youngest child in the family was Eugene Arrowood Morgan. Edwin and Eugene Morgan married sisters. Edwin married Elise McKinnon and Eugene married Ruth McKinnon.

Margaret Morrison was married to John B. Maxwell. Sallie Patterson Morrison married John D. McLaurin but was not a member of Ida Mills Chapel. Jennette Morrison was the wife of John Blue Calhoun, whose connections are described in earlier pages.

The two youngest Morrison offspring were a son, Ralph, and a daughter, Eva. They joined the Chapel in June of 1893. Ralph became an elder in 1900. He was clerk of the session and active in the Sunday School until his death on November 30, 1958. Eva Morrison was married to Joseph Thomas Flythe, who ran a dry goods store in Laurel Hill near the Morrison home. This home and their store were torn down when the four-lane highway was built through Laurel Hill. There were three children of the Flythes: Blanche Flythe Dula and Eliza-

beth Flythe Bradley and a son, William Flythe, who has been a successful physician in High Point, NC. Elizabeth F. Bradley was a faithful member of the Church in the Pines until her death in 1986.

From the years of the Civil War and the Reconstruction Era, we see examples of hardship, suffering, courage and triumphs of the human spirit. The life of Mark Morgan is one of these. Born at Neill's Creek in Harnett County in 1837, his father died after a long illness in 1847, leaving a widow and eight children. At the age of seven, due to his father's illness, Mark Morgan started working as a bobbin boy in the Rockfish Manufacturing Co. in Hope Mills, NC. He worked long hours for low pay, deprived of the opportunity to receive the education his mother coveted for him. [11] Making use of his keen mind and natural aptitude for mechanics, he mastered an understanding of all operations in the factory. Using every chance possible, he acquired a basic education in English, business and mechanics. In order to supply clothing to the Confederate Army, workers were allowed to serve in the local militia. Mark Morgan served as a lieutenant in the Rockfish Liberty Guards. At the close of the war, faced with the destruction of all his household property and the ruin of all equipment in the factory in which he worked, Mr. Morgan found a small mill near a grist mill which he was able to repair and restore. In recognition of the competency of Mr. Morgan, Colonel Thomas Holt offered him the position as superintendent of the Granite Mills in Haw River. The energy Mr. Morgan expended in building up the output and efficiency of the mill took its toll on his health and he thought it wise to resign. [12] After a period of rest and recuperation, Mark Morgan came to Laurel Hill to work for Colonel Charles Malloy as general manager of the Richmond Cotton Mill.

Having married Miss Margaret Lauder Cameron of Harnett County in September of 1863, they moved to Scotland County in 1872 and established their home on the hill above Richmond Mill Pond. They had four children, all of whom have played a part in the history of the Ida Chapel. Their oldest child and only son, Marcus Lauder Morgan, was born during the Civil War in Hope Mills, Cumberland County in 1865. Eugenia Morrison, daughter of Murdoch Morrison, married Marcus Lauder Morgan. After a short period of teaching in the Laurel Hill school, he went to work for his father as general manager of the Ida Yarn Mill. Lena Morgan married William Henry Morrison, son of Murdoch Morrison. W. H. Morrison served

as the agent at Laurel Hill for Seaboard Airline Railroad and subsequently worked with Messrs. Mark Morgan, J. H. McIlwinen and Daniel Blue to build another mill, the Springfield Cotton Mill in 1892.[13]

The third child in the Morgan family was a daughter, Ida Malloy Morgan. She lived less than two years. The Morgans named the mill built in 1887, the Ida Mill, in her memory. The youngest child in the family was Margaret, who was the first graduate of Flora Macdonald College in 1899. She married a prominent physician in Laurinburg, Dr. K. A. Blue. After his death she was married to A. F. McGuire. Mrs. McGuire is still remembered with great respect and affection among the members of the Lakeside Church for her work in the community.

Mr. and Mrs. Marcus Lauder Morgan were both significant contributors to the organization of the Ida Mill Chapel. Eugenia Morrison Morgan was one of the faithful workers, along with Mrs. Daniel McDonald, in the operation of Mr. McLean' s Sunday School. Mr. Morgan soon joined in this work. A charter member of the Ida Mills Church, he was one of the original elders. Mr. Hector McLean and Mr. John McLean were the other elders first elected.

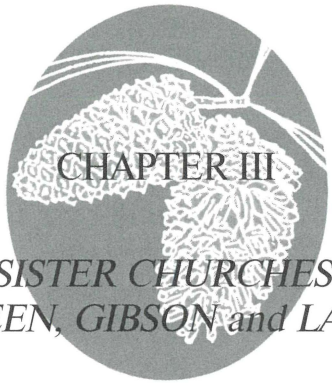
The M. L. Morgan home was on the hill near the Ida Mill community, approximately where US 74 highway was built. In May of 1899 Eugenia M. Morgan died, and nine months later in February of 1900 M. Lauder Morgan died, leaving five children, the youngest three years old and the oldest, twelve. The community, the church, the mills, and especially the family, suffered a great loss with the death of these two individuals.

Every written account of the character and competence of Mark Morgan speaks of his quiet manner, a droll sense of humor, his adherence to high ethical standards and his complete devotion to his family. Although a devout Episcopalian, he provided a place of worship at Lakeside for other denominations. As the Sunday School at Ida Mill grew, he gave generously to construct a building for the congregation. He supported individuals who needed help to attend school. At the request of Dr. Charles G. Vardell, he gave the money to build the three-story wing at Flora Macdonald College which contains the dining hall, kitchen and two floors of dormitories. It is properly named Morgan Hall. [14]

Edwin Morgan was seven years old when his parents died. He, his sister Bessie, and his brothers, Morris, Willie and Eugene, were taken to live with his grandparents at Richmond Mill. "In 1916 Mark

Morgan died, and his grandson, Edwin Morgan, then only 23 years old, became president of the three cotton mills." [15] Exerting his administrative leadership, he negotiated with the government during World War I to manufacture cotton duck fabric. With the expansion of the automobile industry, the Morgan Mills converted their operations into making corded fabric to be used in the manufacture of tires. During the nineteen thirties the mills developed a line of household goods, kitchen items, such as knitted dishcloths, and dish towels. As their markets expanded, modern machinery was installed and other improvements, such as air conditioning, were added. With James L. Morgan assuming the presidency of Morgan Mills, Inc. in 1961, Edwin Morgan became Chairman of the Board. [16]

In June of 1972, Morgan Mills celebrated the one hundredth anniversary of the mills under the leadership of the Morgans. Just three weeks later Edwin Morgan died, having rendered service for fifty-eight years. Devoted to his wife and family, he gave unstintingly of his time, energy and money to his church and community. Legends abound concerning the care he showed as well to his workers. During hard economic times, Mr. Edwin would put samples of products of the mill in his briefcase and go to New York or "up north" in order to boost sales. At times in the thirties when conditions were particularly bleak, there were rumors that the mills would close. One of the workers went to see Mr. Morgan and said "Mr. Edwin, I've saved a little money and you can have it if you need it." Spending much time in the mills, Mr. Morgan would always speak, and stop to help if a machine was not working as it should. He always held the door open for other people, especially the women who were working. Exhibiting the Christian virtues in his life, he shared these teachings in Sunday School, in session meetings and in person-to-person contact. Joining the church at the Ida Chapel in 1906, he was ordained as an elder in 1920. To encourage the growth of the Lakeside Church, he and his family became charter members of this church. Mr. Edwin was elected elder and was the only elder ever to serve at Lakeside. He served as Chairman of the Board of Trustees of Flora Macdonald College, the Scotland County Board of Education and Scotland Memorial Hospital. There are many public examples of his philanthropy, but there are possibly many more gifts to churches, schools and individuals given anonymously. [17]



CHAPTER III

SISTER CHURCHES: ABERDEEN, GIBSON and LAKESIDE

Three other Presbyterian churches have been closely related to the Church in the Pines. The Aberdeen Presbyterian Church, organized by Fayetteville Presbytery at its stated meeting in Rockingham in the fall of 1894, emerged from a Union Sunday School being held in a building on Old Wire Road about two miles southwest of Laurel Hill. This building was also used as a schoolhouse. It had originally been a Baptist church but was moved from Wright's Bridge about a mile and a half away. The church was officially organized November 28, 1894, but groundwork had begun many months before. In 1893 several families in the community cooperated in securing land and remodeling the building. Mrs. Sarah A. McDonald donated land for the church. Mr. L. B. Prince of Springfield served as superintendent of the Sunday School. He was followed by Mr. M. D. McNeill. Mr. McNeill was a prime mover in the remodeling efforts, but died just before the organization of the church. The commission of Presbytery working with the church consisted of Rev. A. N. Ferguson, Moderator, Rev. W. B. Arrowood, and Ruling Elders H. McN. Lytch and Hector McLean.

There were twenty charter members of Aberdeen Church: W. A. Currie, John A. McNeill, A. H. McDonald, D. C. McNeill, Hector McNeill, Archie T. McCallum, Malcolm C. Woodard, John D. McDonald, Mrs. Sarah A. McDonald, Mrs. Almenia McNeill, Mrs. Mary P. Carter, Mrs. Nancy McNeill, Mrs. S. J. McNeill, Mrs. Ella McNeill, Mrs. Elizabeth Currie, Mrs. Minnie McCallum, Miss Mary McNeill, Miss Almenia McNeill, Miss Mary McNeill, Miss Cattie

McDonald. The Rev. A. N. Ferguson, pastor of the Laurel Hill Presbyterian Church, served as stated supply. N. A. Currie, John A. McNeill, A. H. McDonald were elected elders; D. C. McNeill was elected as deacon.

Ministers who served the Aberdeen Church were A. N. Ferguson as stated supply from 1894-1906, J. H. Dixon 1906-1911, I. N. Clegg 1911-1917, Charles R. Bailey 1918-1922, James A. Caligan, stated supply 1922-1926, and C. B. Craig 1927-1931.

The minutes of the session of May 17, 1931 reported that a "commission appointed by Fayetteville Presbytery consisting of Rev. G. F. Kirkpatrick, Chairman, Rev. S. H. Fulton and Rev. J. C. McLauchlin with elders Lawrence Calhoun and Mac Cameron met at the church to determine whether to continue Aberdeen as a church. After a sermon by Rev. S. H. Fulton and questioning the members and taking a vote on the matter, they decided to dissolve the organization, ordered the clerk of the session to give the members letters to whatever churches the members wished. They also left the church and contents in his hands to dispose of and ordered him to make a report at the next spring meeting of Presbytery. A. H. McDonald, Clerk."[1]

Mr. McDonald declared the following members in good and regular standing and sent their letters to the Church in the Pines: Malcolm F. McNeill, Mrs. Ruth McNeill, John P. Gibson, Mrs. Ruth Gibson, Yancy Smith, Mrs. Mollie Smith, Mrs. Henrietta Gibson, Miss Minnie Gibson, Miss Almena McNeill. Other letters sent to the Church in the Pines were Mrs. Janie McNeill Williams, Mrs. Sallie McNeill Brown, Mrs. Alminia Covington, Miss Kate Woodard, and Miss Mary Woodard.

Mr. John P. Gibson and his wife, Ruth Markham Gibson, transferred their membership to the Church in the Pines after the Aberdeen Church was closed in 1931. They and their three children have been dedicated members. Their sons, Rufus and Horace have served as deacons. Their daughter, Johnsie G. Burton and her husband Frank Burton have been deacons and elders. Johnsie was the secretary and bookkeeper for the Church in the Pines from 1978-1987.

The last minister at Aberdeen, Mr. Carl B. Craig, wrote a brief history of the church which he included in the book of minutes of the session. Citing the close proximity of Gibson, Ida Mills, and the

Church in the Pines, and the loss of many families from the community, Mr. Craig noted that this "has made it difficult for the church in recent years. But whatever the future holds for Aberdeen Church, it has accomplished a splendid work for the Kingdom and is composed of faithful and loyal members who are serving well."[2] After many years of standing vacant on the site on Old Wire Road, the larger section of the church was moved to the Fletcher Community between Gibson and McColl. The other part was eventually dismantled.

The Gibson Presbyterian Church was organized at the Gibson Academy in 1896. No records of this church can be found, but the building was a small white frame structure on McColl Road in Gibson. This church building burned in the nineteen seventies. Senator and Mrs. Lauchlin McLaurin Blue, Mr. and Mrs. James L. Gibson, and Mr. and Mrs. Doster were loyal and supportive in its organization and work. It is reported that the charter members totaled ten. Senator Blue was an elder in the Gibson Presbyterian Church for over thirty years.[3] His daughter, Lillian, was a graduate of the General Assembly Training School in Richmond, Virginia. After her retirement from home mission work, she lived in the home place near Gibson. After the dissolution of the Gibson Presbyterian Church, Lillian joined the Church in the Pines.

The Rev. Charles R. Bailey was installed as pastor of the Ida Mills Church on March 13, 1918. A preaching point was established at the Richmond Mill Village and a Sunday School was organized by members of the Church. This would become the Lakeside Church. Many years earlier a small chapel had been built beside the little mill pond on Old Wire Road across from the Richmond Mill Village. Mr. Mark Morgan, who was an Episcopalian, had built a chapel where he and other members of his denomination might worship. On Sundays when not in use for an Episcopal service, it was available for others to use. In the early twenties, during a heavy snowfall, the roof of the little chapel collapsed. Mr. Edwin Morgan, then President of Morgan Cotton Mills, Inc. had the building dismantled, and built a large shingled building there for the community. The front door opened into a small vestibule behind which was a large room with pews and a pump organ for worship services. A porch with a railing was added later at the back, overlooking the pond. Happy memories of picnics

and recreation are still vivid in the minds of members.

From the minutes of the Session of Lakeside the following accounts describe its organization as a church:

> Lakeside Presbyterian Church was organized July 3rd, 1921 by Rev. L. Smith, Evangelist of Fayetteville Presbytery. Rev. R. H. Viser, assistant pastor of the Church in the Pines, had been preaching at the Chapels of the three villages, Richmond, Ida and Springfield for about half a year and Sunday Schools had been organized at each place.
>
> In the latter part of June, 1921, Rev. L. Smith was invited to preach for a week under a tent at Richmond Village in preparation for a week's preaching by Rev. William Black, Evangelist for the Synod of North Carolina, to take place the following week. Mr. Smith came and preached for a week and then Mr. Black preached for a week. The visible results were about 150 made profession of faith in Christ, 69 united with the new church on profession and 22 on statement and by letter, total membership 83.
>
> At the close of this meeting a church called Lakeside was organized by Rev. L. Smith, Evangelist ....of the 83 charter members, 61 joined on profession of faith and 22 by transfer of letter.
>
> The church was organized with one elder, Edwin Morgan, and four deacons, J. L. Hargrave, E. A. Morgan, B. R. Daniels and H. D. Caulder.[4]

In the nineteen twenties the Church in the Pines had active Sunday Schools at all three mill villages, and 175 pupils were receiving religious instruction. According to the sessional minutes, the following were serving as leaders and teachers: At Richmond, Edwin Morgan, Superintendent, J. L. Hargrave Secretary and Treasurer, teachers Mrs. Edwin Morgan, Mrs. J. L. Hargrave, J. D. Phillips, Mrs. E. A.

Morgan, E. A. Morgan and Mrs. Zula Mathews, Ruby Hargrave, organist. At Ida, R. H. Viser, Superintendent, Gwen Poythress, Secretary, teachers Mrs. R. H. Viser, Miss Sarah Pate, Mrs. Lunsford. At Springfield, J. B. Snead, Superintendent, Marshall Smith, Secretary, teachers R. H. Viser, Mrs. R. H. Viser, Elizabeth Flythe.

There were about twenty houses for workers at the Richmond Mill Village. The chapel by the pond was the center for religious instruction and social activities. The Sunday School classes are still remembered with high regard. Mrs. Ruth Morgan used her talent as a musician to teach the children and young people. Books of the Bible were learned in song. Mrs. Margaret Morgan McGuire (daughter of Mark Morgan) was a faithful teacher for years. She served as a mentor to these young people. After Sunday School she would take those attending in her car for a drive. On occasion, they would go to another community to attend a church service. Having packed a picnic lunch, they would eat together. Mrs. McGuire used these times to counsel and teach her young charges. Several times she took them to the beach for a special outing. During the week Mrs. McGuire visited in the homes of the community. Many times, after observing special housing conditions, she would report to the owners improvements that needed to be made. As mentioned earlier, Mrs. McGuire was the first graduate of Flora Macdonald College.

The Rev. Robert H. Viser was called as assistant pastor on September 27, 1920 to serve at Lakeside, Ida and Springfield. He began his work on January 1, 1921. He was granted evangelistic powers by Presbytery, "permitting him to receive members without regards of session."[5] These members later met with the session to make profession of their faith. Mr. Viser resigned in November, 1921.

The Lakeside Church was dissolved in 1931, but the Church in the Pines continued to use the building as a Sunday School and a meeting place for an active youth group. The women also organized a Circle for Bible study, prayer and fellowship.

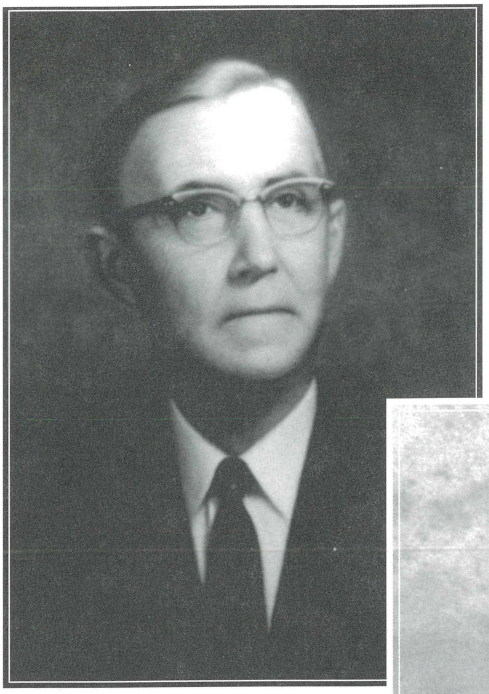
At the Ida Mills Presbyterian Church, church discipline was occasionally administered by the session, calling the members before the body to hear the charges. Sometimes confessions or shortcomings were acknowledged. If a member was deemed sincere by the elders, he or she would be admonished to repent. Prayers would be offered to support them in their efforts to overcome their human frailties. If a member did not appear repentant or cooperative, sus-

pension from the church rolls would follow.

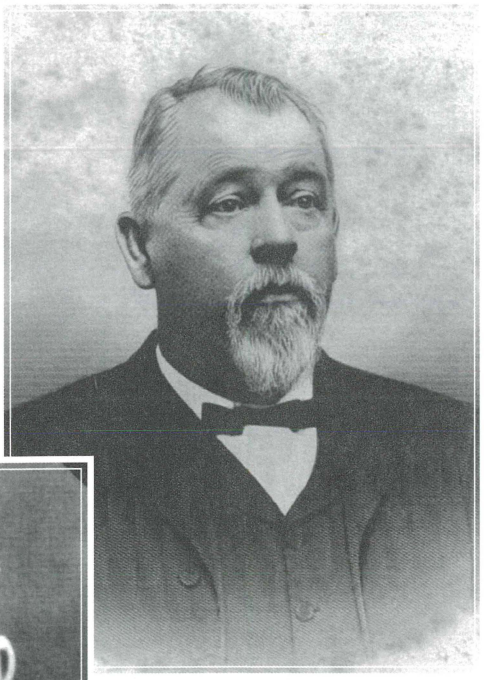
As in any church, there were times when pastors were not perceived as being effective. "Pastoral relations" might be discussed by the session. In some cases no decision would be reached about future relationship, but several months later the pastor would resign. In other cases, a strong, effective preacher and diligent pastor would resign over the objections of the session and people.

The yoking of the Church in the Pines, Aberdeen and Gibson was dissolved in 1922. Mr. Bailey had assumed the responsibility of the Lakeside Presbyterian Church, which had been organized in 1921. Being free of the responsibility of Aberdeen and Gibson enabled Mr. Bailey to devote more time to Lakeside Church and Ida Chapel, in addition to the Church in the Pines.

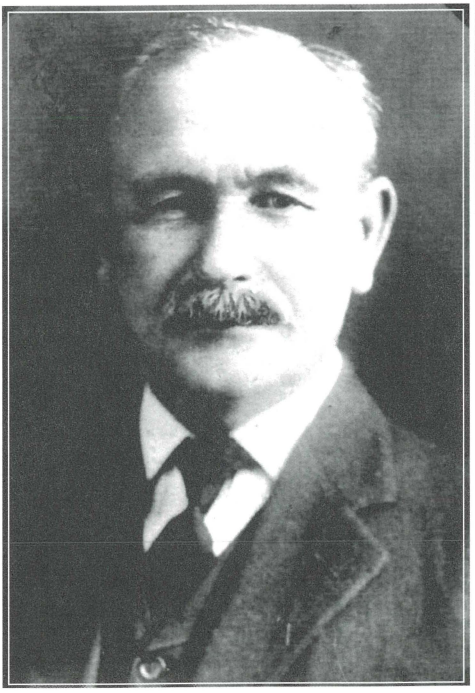
BENEFACTORS OF THE CHURCH



Left: Edwin Morgan (1893-1972) Succeeded Mark Morgan as President of Morgan Mills, Inc. Elder, Church in the Pines community leader.



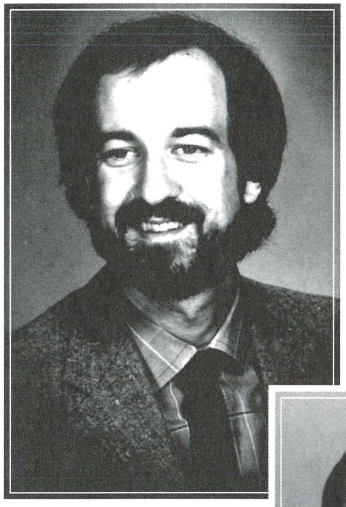
Right: Hector McLean ( ) Founder of Ida Mill Sunday School from which grew Ida Mills Chapel.



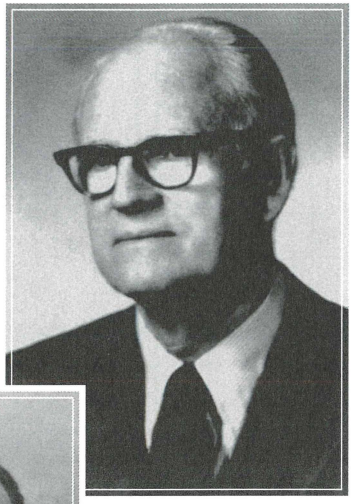
Left: Mark Morgan (1837-1916) Founder of Morgan Mills, Inc. Built Richmond Mill and Ida Mill chapels in Laurel Hill and St. David's Episcopal Church in Laurinburg.

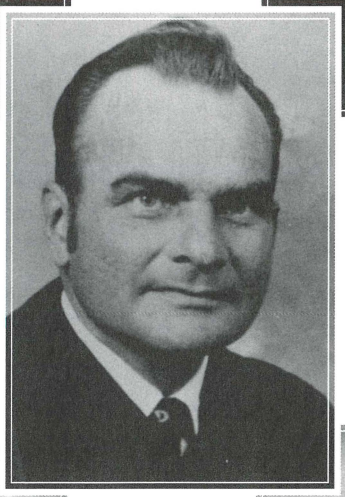
SONS OF THE CHURCH

Below: Dr. James L. Morgan, Jr.



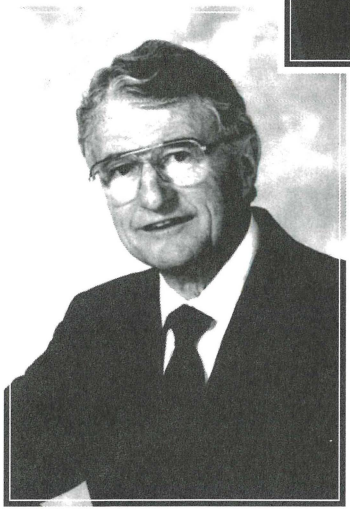
Below: Dr. Malcolm P,.Calhoun



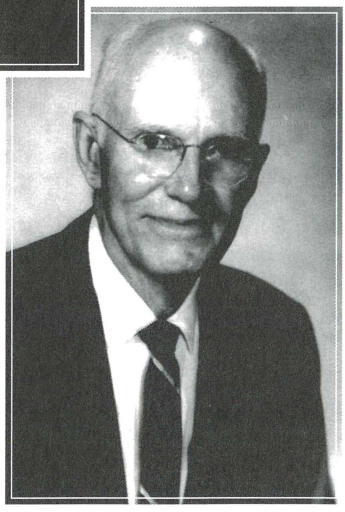


Right:
Rev. George S.
Calhoun

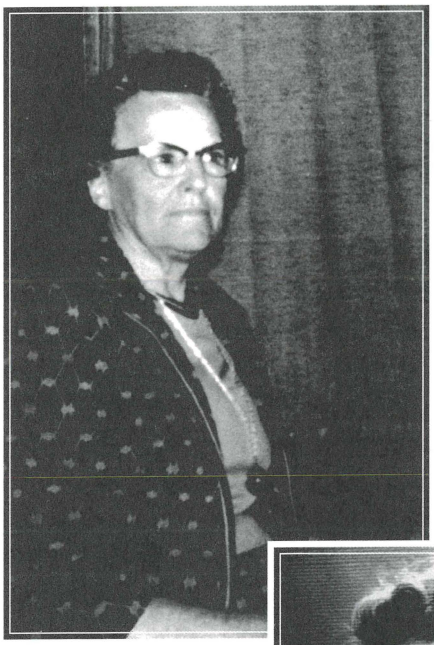
Below:
Rev. Murdoch
McKelway
Calhoun



Below:
Dr. L.G. Calhoun



EARLY DCE'S OF THE CHURCH



Miss Ruth Shillinglaw, 1950-1963

Miss Sallie Thrower, 1932-1939

Miss Hazel Bulifant, 1940s

CHAPTER IV

THE NEW CHURCH

In October of 1915, the session of the Ida Mills Church called a congregational meeting "to consider the question of building a new church." At the meeting of the congregation, "the matter of building a new church was deferred to some indefinite future time owing to the lack of unity on the part of members, in regard to the matter." [1]

The proposal to build a new church reemerged in 1917. In February a congregational meeting was called to select a name for the proposed church. After much discussion, the name "Laurel McLean" was chosen. At the next meeting on April 29, 1917, "Mr. McLean requested that his name not be associated with the name of the church." The following Sunday, May 6, 1917, these names were suggested: The Church in the Pines, Pineland, and the First Presbyterian Church of Laurel Hill. On the third ballot, the "Church in the Pines" was adopted on May 6, 1917.[2] Fayetteville Presbytery gave permission for the name of the church to be officially changed.

From September 1916 until March 1918, the church was without pastoral leadership. The Rev. Charles R. Bailey of Menlo, Georgia, met with the Session while he was on a visit to this group of churches (Ida Mills, Gibson, Aberdeen.) On October 28, 1917, the congregation extended a call to Mr. Bailey, "being on sufficient grounds well-satisfied of the ministerial qualification . . . and have good hope of your past experience of your labors, that your ministration in the Gospel will be profitable to our spiritual interests do earnestly call you to undertake the pastoral office, . . .promising you . . .all proper support, encouragement, and obedience in the Lord . . . And that you may be free from worldly cares and avocations . . .promise to pay you

the sum of $1025.00 per year in regular monthly payments."[3]

During the dangerous influenza epidemic of 1918, the "State Board of Health ordered all organizations to discontinue public gatherings until such a time it will seem safe."[4] The church suspended services for five Sundays. A resolution by the session was sent to all members urging them to contribute their pledges during this time.

During World War I, on instruction of Fayetteville Presbytery, the session was instructed "to write letters to all of our Soldier Boys and to include a copy of the action of Presbytery."[5]

The following men served in World War I from the Ida Mills Church: L. G. Calhoun, Henry McGee, John McGee, Edwin Hargrave, George Hargrave, Jr., Nathan Gibson, Louis Grady Humphries, Eugene A. Morgan, John Blue Calhoun, Jr., Ralph M. Calhoun, Walter Eugene Duncan, and John Murdoch Maxwell.

During Mr. Bailey's pastorate, efforts were made to reach people in their neighborhoods. At the Lakeside Church Mr. Edwin Morgan served as Sunday School superintendent. Preaching and a Sunday School continued at Ida Mill. A Sunday School was organized at the Springfield building reconstructed across the road after the original mill was destroyed by fire.

In other actions of the session in 1919, the building committee was asked to see the contractor and require him to begin work on the new church building in ten days. Construction had been delayed due to scarcity of labor and materials during the war. Mr. Bailey states in his history of the church, "The new church building has made haste slowly."[6] By January, 1920, the construction had progressed sufficiently for the congregation to have worship services there. Hymnbooks and chairs for the choir loft were given. A pulpit Bible, still is use, was donated by Mrs. Hower of Buffalo, New York.

Plans for the new church building were drawn by the architectural firm of Okel and Cooper. The building contract for $7000.00 was awarded to Mr. W. D. Tucker of Laurinburg, NC. The pews cost $1000.00, pulpit furniture $125.00 and the carpet $750.00. The windows and electrical fixtures cost $915.00. The total value reported was $10,000.00 All obligations were paid before the church was used. The lot on which the church was built had belonged to Mr. Mark Morgan, and he had hoped that it would be the site of a new church building. Covered with a thick growth of tall pines, it was an attractive location for the new church. After Mr. Morgan's death, his heirs deeded

the lot to the church. Under the guidance of the building committee: Z. V. Pate, Hector McLean, Edwin Morgan, J. B. Calhoun, George Hargrave, J. B. Cassidy, and B. F. Gibson, its construction came to a successful conclusion.

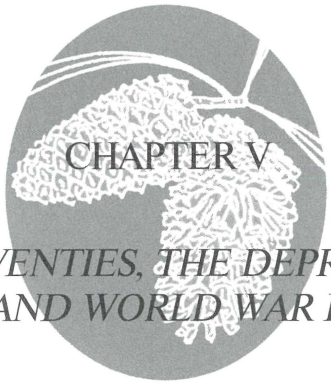
Dedication services for the Church in the Pines began on Thursday night, June 9, 1921. The service was one of praise, Scripture readings, prayers, hymns and musical numbers by the choir. Mr. Clegg had been invited to return to preach on Friday morning, and the Sacrament of the Lord's Supper was celebrated. A picnic lunch was served on the grounds of the church after the service. On Friday evening, the emphasis was on missions. Dr. A. A. McFayden, Missionary to China, was the speaker. The dedication of the building was held on Sunday morning, June 12, 1921. Dr. H. G. Hill, who had served on the presbytery commission to organize the church in 1893, preached on the topic, "The Triumph of the Church." His text was from Psalm 102.16, "When the Lord shall build up Zion, he shall appear in his glory." On Sunday night, the last service of the dedication was held, in which the history of the church was read and short addresses were made by representatives of neighboring churches.[7]

As part of the dedication, a history of the church was printed. Mr. Bailey appears to have been the author of this booklet. In reporting on the services of dedication these observations are included: "One remarkable feature of the whole exercises, Thursday through Sunday, was the quantity and quality of the good music made a part of the services. The music was of a high order and showed both training and a good degree of natural talent."[8] Mrs. Ruth McKinnon Morgan attributed the high standard of church music to the influence of Miss Katie McLean, daughter of Mr. and Mrs. Hector McLean. Miss McLean taught piano in the community for many years before marrying Mr. W. T. Covington and moving to Raeford.

After the dedication of the new sanctuary of the Church in the Pines in June of 1921 much of the energy of the congregation was put into strengthening its outreach into the community. Sunday school and preaching services continued at Ida Mill Chapel, Sunday School at Springfield and the new church at Lakeside.

The Church in the Pines hosted the fall meeting of Fayetteville Presbytery on September 20, 1921. Beginning at eight o'clock on Tuesday morning, sermons were preached, financial matters were discussed, committee reports were heard until the meeting adjourned on Thurs-

day afternoon. At that time there were 51 ministers and 116 churches in Scotland, Hoke, Cumberland, Johnson, Harnett, Chatham, Lee and Moore counties that made up Fayetteville Presbytery. Members of the Church in the Pines were hosts to the elders and members serving as commissioners. The women were responsible for the delicious meals served during the three-day meeting.



CHAPTER V

THE TWENTIES, THE DEPRESSION AND WORLD WAR II

In 1923 the Rev. Charles R. Bailey accepted a call to a church in the synod of South Carolina. He was followed at the Church in the Pines by the Rev. Wilburn Avery Nicholson, a native of Mecklenburg County and a graduate of Davidson College and Union Theological Seminary in Virginia. Mr. Nicholson was a student at the University of North Carolina when he came to the Church in the Pines. He had a short pastorate of less than two years (1924-1925) before accepting a position with Wilmington Presbytery in the development of the Sunday School program and Christian Education.

The Rev. Alexander J. McKelway, IV came to Laurel Hill as pastor after his graduation from Union Theological Seminary in Virginia in 1926. He was ordained and installed on April 1, 1926 at the Church in the Pines. Mr. McKelway attended the University of Virginia and served in the Naval Air Force as a test pilot in World War 1. After the war he attended Hampden Sydney College before enrolling in the seminary. [1] Shortly after coming to Laurel Hill he was married to Miss Alice Gibbon of Charlotte, NC. One child, a son, was born while the McKelways lived in Laurel Hill. He survived for only a short time and is buried in the Morgan Cemetery. They later had one son, Alexander, and two daughters, Kate and Margaret. The McKelways were gracious occupants of the manse. They were very musical and shared their pleasure in music with the members of the church and community. Mr. McKelway visited regularly in all the homes of his congregation. He played baseball on one of the teams sponsored by the mill. He especially identified with the needs of the members who

worked in the mill.

The son of Dr. Alexander J. McKelway, III, he had grown up with a keen social conscience. Mr. McKelway's father was a pastor in Mecklenburg Presbytery, serving as its moderator. He spoke very courageously against any abuses he saw -safety in the workplace, the exposure of small children to lead poisoning and especially against the employment of children in mills.[2] Dr. Alexander McKelway became editor of The Presbyterian Standard, the forerunner of The Presbyterian Outlook. His philosophy had a profound influence on his son.

In the history of the Church in the Pines written in 1968, the statement was made that Mr. McKelway was a man of keen convictions "and was perhaps twenty years ahead of his congregation in his thinking as to the social implications of the Gospel."[3] An example of this may be seen in a letter he wrote in 1929 concerning the welfare of minority representatives at the General Assembly of the Presbyterian Church, U.S. He had heard rumors that they were not given the same type of accommodations as other commissioners. The rumors proved to be true, and Dr. Homer McMillan, Superintendent of Home Missions, and Dr. R. A. Brown, Superintendent of Negro Work, intervened to remedy the situation.[4]

North Carolina in the nineteen twenties had become the leading industrial state in the southeast and the nation' s largest producer of textiles, tobacco products, and wooden furniture. The less than perfect distribution of wealth, easy credit, and dangerous levels of debt were among the elements bringing on the economic crash of 1929. "Wages and salaries were slashed."[5] Businesses closed, individuals and corporations found themselves bankrupt. Many mills were closed. Farmers lost their farms and people their homes. The unemployed walked the streets looking for work. Revenues in the state and counties were reduced because individuals were unable to pay their taxes. In the state of North Carolina there were 18 bank failures in 1929, and more banks continued to close through 1933.[6]

In an effort to ameliorate some of the human and spiritual needs of people in the community, Mr. Edwin Morgan continued to underwrite the salary of an assistant pastor. Miss Sallie Thrower, a resident of Laurinburg, had graduated from the Assembly's Training School in Richmond in 1926. She was employed to start a Christian Education program in the state of West Virginia in a coal mining

county. She became ill after serving for eighteen months, and her recuperation from an operation was very slow. She thought it wise to return home. In the summer of 1927 she agreed to be an assistant to the pastor in Laurel Hill. There were three Sunday schools in the mill villages staffed by members of the Church in the Pines. Miss Thrower wrote that the responses of "the children and young people were our encouragement."[7] Finding great mobility among the population, it was difficult to keep any continuity in the organizations. Strong leadership in the larger community made it possible to carry on Sunday schools, youth organizations, and vacation Bible schools in all the villages. Mr. and Mrs. McKelway participated enthusiastically in these programs.[8]

Recalling his youth at the Lakeside mill village, Mr. Leroy Cribb said that the "pay in the mill wasn't much ...But at least we had a roof over our head."[9] Mill houses rented for twenty-five cents per room per month. Typically each house had a kitchen, living room and one or two bedrooms. An "outhouse" was provided each house a few yards away. Electricity was available, and the ice man came three times a week. There was a company store within walking distance where food and clothes could be bought. Each family was provided a garden plot and space for raising chickens and hogs. The favorite day of the week for Mr. Cribb as a boy was Saturday when his parents would let several of the children ride the train to Laurinburg. They would spend the day going to a movie, buying a soft drink and popcorn - all for a total outlay of twenty-five cents. In addition to play with the neighborhood children, the mill pond was available for fishing and swimming.[10] The house in which the Cribbs lived is the only one left standing in the Lakeside Village. The Cribb family was always active in and loyal to the church. Members of three generations are still leaders in the Church in the Pines.

Mr. McKelway accepted a call to the Presbyterian Church in Roxboro in 1930 where he served until 1934. He subsequently became pastor of the Community Church in Pinehurst. Enlisting in the United States Navy as a chaplain in April of 1942, he participated in thirteen engagements in the Pacific. He was discharged in 1945 with the rank of commander. [11] Hampden Sydney conferred upon him an honorary doctor of divinity in 1948.[12]

Following Mr. McKelway as pastor was the Rev. John C. B. McLaughlin, coming to Laurel Hill in 1930 from the New Providence

Presbyterian Church in Stony Point, Tennessee. Mr. McLaughlin had graduated from Davidson College in 1922. After teaching English literature at Augusta Military Academy at Fort Defiance, Virginia, he entered Union Theological Seminary in Richmond, Virginia, receiving his B.D. degree in 1927. He married Fanny Dargan McCaa of Anniston, Alabama after his graduation from the seminary. They had three children, one son, William Lowndes, and two daughters, Margaret Price and Addie Noble.

Although economic times were very hard during Mr. McLaughlin's tenure, he and Miss Thrower maintained an active program at the Church in the Pines, Lakeside and Ida Village. In a book of personal reminiscences, Hither and Yon, Miss Thrower shows another aspect of her work. "Sometimes the work was discouraging, when I longed to slip away from it. Then it was that something would happen that challenged me to stay."[13] An older woman in the community asked her to visit a newcomer, saying the husband was

> a very sick man and a great sinner . . . visiting with the . . .man, I asked if he would like for me to read a scripture passage and pray? He turned his face to the wall and told me, 'You can if you want to.' Several days later when walking through the village, the wife asked me to come to the house and pray for him again. This time he was humble and open in receiving prayers. On a later visit the curtains were removed from the windows and the house was standing empty. [14]

Several months later a letter came to Miss Thrower written with a pencil on poor-quality stationery. The daughter wrote that her father had died and "his last request was that she write and tell me he had accepted Christ."[15]

Financial contributions to the church during the early thirties were minimal. Although the mills never closed, wages were low and earnings on the farms of its members were slight. Economic difficulties became so pressing during these days that the session found it necessary to reduce Mr. McLaughlin's salary to $1,400.00, the total church budget being $1,900.00. In the fall of 1934, Mr. McLaughlin accepted a call to the Presbyterian Church in Shepherdstown, West

Virginia, and Miss Thrower returned to mission work in the same state.

From 1934 until 1936 the Church in the Pines, Ida Chapel and Lakeside were served by supply pastors. In 1936 a call was extended to the Rev. William Jerome Huneycutt. Mr. Huneycutt's wife was Temperence Jerome Smith and their four children were Melicent, Carolyn, William Jerome II, and Margaret. They moved into the manse on March 8, 1936. Mr. Huneycutt had attended Davidson College for three years, then transferred to the University of South Carolina from which he was granted a bachelor of arts degree. He attended Columbia Seminary and earned a certificate. He was ordained by Bethel Presbytery in South Carolina and served his first pastorate in Great Falls, South Carolina.

Miss Hazel Bulifant was employed by Morgan Mills in the early part of the nineteen forties several years after Miss Thrower left. Miss Bulifant worked in the chapels and the homes of the members. She was a trained nurse whose visits were meaningful and appreciated, especially in times of sickness and grief.

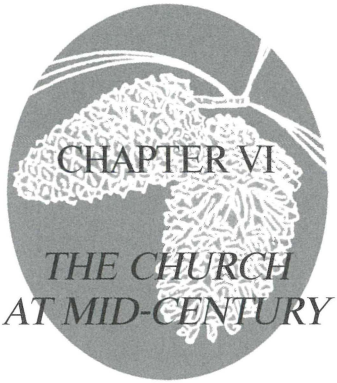
During Mr. Huneycutt' s pastorate the church celebrated its fiftieth anniversary. There were two services on May 23, 1943 for this celebration. Mr. Bailey returned as the minister for the morning worship. In addition to anthems by the choir, Mrs. Ruth Morgan sang a solo, "How Lovely Are Thy Dwellings" by Liddle. At the afternoon service she sang "Bless This House" by Brahe. Mr. Ralph Morrison gave an historical address in the afternoon. Before the observance of this anniversary, a new electric organ had been given to the church and dedicated to the memory of Ruth Bryan McIver, wife of Calvin McKinnon and mother of Mrs. Elise Morgan and Mrs. Ruth Morgan. Three charter members were present: Francis M. Gibson, Mrs. D. P. McLeod and Mrs. Katie McLean Covington.

By 1943 there were 80 men serving in the armed services from the Lakeside and Ida Chapels, and the Church in the Pines. One of these young men, John Hutchison Morrison, Lieutenant (j.g.) was lost at sea on August 30, 1944. A pilot on a fighter plane attached to a carrier in the South Pacific, he was lost in a crash at sea when his plane went down on a takeoff from the flight deck. He was the son of Mr. and Mrs. Ralph Morrison. His sister is Mrs. Emma Lou Gibson, and his brothers were Murdoch, William H. and Ralph E. Morrison. A memorial service was held at the church on Sunday, December 3,

1944. Dr. S. H. Fulton presided and made an address to the congregation. Mr. Huneycutt gave a brief sketch of John's life.

A contribution of Mr. Huneycutt and his family was the institution of a church bulletin for use at the Sunday morning service. These original mimeographed bulletins were used occasionally, beginning in the year 1945.

Mr. Huneycutt accepted a call to the Blackstock Church, in South Carolina in 1947. A call was then extended to the Rev. John W. Craven, a recent graduate of Columbia Theological Seminary. He had come as the associate pastor at the Laurinburg Church. He accepted the call to the Church in the Pines as pastor on November 30, 1947. His active ministry focused particularly on a ministry to the youth. In 1950 he resigned and went to New College, the University of Edinburgh where he was awarded the Ph.D. degree in 1952. On his return to the United States he went to Florida as pastor of the Presbyterian Church in Bartow.



CHAPTER VI

THE CHURCH AT MID-CENTURY

When the Rev. John W. Craven resigned, the church was left without a pastor for nearly three years, from 1950-1953. The pulpit was supplied by various ministers, including the Rev. L. A. McLaurin, a retired minister, and Mr. Wentz Miller, a student at Union Seminary in Virginia. During the academic year of 1951-1952 Malcolm Calhoun, a son of the Church, was studying at Union Seminary. His family was residing in the local community. He came home twice a month and filled the pulpit. By this time Miss Ruth Shillinglaw, who had come to the church 1950 as director of religious education, had organized a large communicants class. Malcolm Calhoun prepared the class for their examination. Twenty-one made their profession of faith, having met with the session to become members of the Church.

In 1950 new Sunday school rooms, a kitchen, and a heating plant were added to Ida Chapel. Mr. Edwin Morgan donated a new manse to the church, a modern home at the corner of Parsonage and Peterson streets. The interior of the Church in the Pines was refurbished in 1953.

During the spring of 1954, the Rev. William T. DuBose supplied the church and chapels, coming to Laurel Hill every other weekend from Union Theological Seminary in Richmond, Virginia. After his graduation from the seminary in May of 1954, he accepted the call to come as pastor. His official ministry began on August 8, 1954. In the early fall he was married to Sally Taylor of Amelia, Virginia, a helpmate in the best sense of the word during their ministry in Laurel Hill. They were the first occupants of the new manse.

In the winter of 1974, Mr. DuBose was asked to compose a resume of his activities during his service in Laurel Hill. A copy of this thoughtful paper is found in the historic room at the Church in the Pines. After reviewing his upbringing as a minister' s son and his strong sense of call to the ministry, he recalls the hazards a preacher faced in the years he first entered the ministry. He came to Laurel Hill in May of 1954, the same month the U.S. Supreme Court handed down its decision regarding the public schools. When he preached at the Centennial celebration in May of 1993, he expressed his appreciation to the members of the community for their support and tolerance when he spoke on this topic.

One need that was apparent to the church at this time was the lack of space for the Sunday school. A committee was appointed by the session to study what might be required. The committee reported that eight classrooms, a pastor' s study, and assembly room with a kitchen were greatly needed. The minutes of the session record that "Mr. Edwin Morgan proposed that he and his family would consider it a privilege to offer the church a building, which would incorporate the above features as a memorial to his parents, provided the congregation sees fit to raise funds for the purchase of appropriate and adequate furniture and furnishings for such a building."[1] A brochure was prepared to distribute to members showing the plans. These were submitted to the Board of Deacons and the congregation for their information and approval.

The building was completed in a remarkably short period of time. A service of dedication was held on May 26, 1957. Dr. Charles E. S. Kraemer, president of the Presbyterian School of Christian Education in Richmond, was the speaker at the afternoon service of dedication. The presentation of the building and its furnishings were made by Edwin Morgan to John Calhoun, Chairman of the Session' s Committee on Christian Education. This structure was dedicated to the memory of Eugenia Morrison and Marcus Lauder Morgan by their children.

A log "hut" was built behind the sanctuary in 1934. It served as a meeting place for many groups over the years. In 1956 it was moved to a lot near the Laurel Hill School to make room for the new educational building, and has since been used by the Boy Scouts.

After a survey conducted by a committee appointed by the session, the decision was made to start a kindergarten at the Church

in the Pines. Additional rooms were added to the west end of the educational building to accommodate the kindergarten in 1960. With Mrs. John L. Fairley as a consultant, plans were made to open this service for twenty to twenty-four pupils. Miss Ruth Shillinglaw was the first teacher, and Mrs. L. E. Calhoun served with her. At later times the teachers were Mrs. Linda Reynolds, Mrs. Wilton Edwards, and Mrs. Calton McCall.

The new hymnal, The Hymnbook, published in 1952, was purchased for the Church in the Pines sanctuary. The enrollment of every family in the subscription plan to The Presbyterian Survey was instituted, and the session decided to cooperate with other communities to employ a Bible teacher for the public schools.

During the early part of 1958 Mr. and Mrs. James L. Morgan gave a Hammond organ to the Lakeside Chapel and Mrs. E. A. Morgan gave the chimes which were added to the organ at the Church in the Pines in memory of her husband, Eugene A. Morgan.

In response to an advertisement in a church paper, Mr. DuBose contacted Dr. Chalmers Vinson, a former medical missionary concerning the possibility of his family moving to Laurel Hill. There was no local medical doctor then. The Vinsons were assured that help to care for Mrs. Vinson, a polio victim, would be available. They moved to Laurel Hill in the fall of 1958, and Dr. Vinson established a private practice. The Vinson family was received by letter from the Presbyterian Church in Leavenworth, Kansas just before Christmas in 1958. In spite of her extreme physical limitations, Mrs. Vinson affectionately known as "Bubbles," led an active, productive life in the church and community. Dr. and Mrs. Vinson sang in the choir. Mrs. Vinson taught Bible in the Sunday school, the circle and special classes for the church. She was also a teacher in public schools. They and their sons Tom and Dan lived and worked in the community for twenty-two years. When Dr. Vinson died, this tribute was given at the Sunday worship service by John Calhoun:

> For twenty-two years Chal was a member of our church and served God faithfully as ruling elder, Sunday school teacher, and loyal choir member. Despite the many medical calls in his practice, he almost always chose to put his church responsibilities FIRST. He was the family doctor for many of us . . . the one we could

count on in time of need.

> Chal was born in China, where his parents were missionaries. In the fall of 1931 (when Chal was about 17) that his father, Rev. John W. Vinson, along with some one hundred and fifty poor Chinese peasants, was captured by a large band of Chinese bandits. A few days later he was brutally murdered by the bandits because he would not accept his own freedom unless the other captives were freed too . . . Despite the fact that his father had been murdered by Chinese bandits, Chal did not hesitate to return to China as a medical missionary.
>
> During the darker days of World War II Chal and Mrs. Vinson spent many months as prisoners of the Japanese in the Philippines. Then when they returned to the States, Mrs. Vinson was crippled by an attack of polio. Through all these events, Dr. Vinson, despite his own physical infirmities, never seemed to lose his faith in God or his joy in the Christian hope.

In the early part of Mr. DuBose's pastorate, an interdenominational group was organized for senior citizens. The Morning Fellowship meets one morning a month. The meeting begins with a devotional and light refreshments. Interesting programs have been given and field trips enjoyed. Mrs. Maxine Gibson, Mrs. Dot Gibson and Mrs. Sybil Dulin were very instrumental in the success of this program.

* * * * * * * * * *

The Synod of North Carolina in the early 1950s instituted a study of Presbyterian colleges and schools in the state to consider ways to strengthen and stabilize the eight institutions under their control. During the decade of the nineteen fifties a thorough study of higher education was done with the help of a $50,000 grant from the Ford Foundation. Their recommendation was to merge Flora Macdonald College, Peace College and Presbyterian Junior College into a consolidated Presbyterian college later to be named St. Andrews

Presbyterian College. Peace College remained in Raleigh. The decision was then made to locate the school in eastern North Carolina. With strong local support, the decision was made to locate the school in Laurinburg. Many Scotland County citizens united to work toward bringing the college to Laurinburg. Foremost among them was Mr. Edwin Morgan, who gave leadership in many ways, especially in putting together several tracts of land that would become the present campus. "When St. Andrews first opened, the college administration appealed to churches in the area to provide a ministry to the students. Church in the Pines took this challenging appeal seriously. Early in the school year, students at St. Andrews were invited to a breakfast in their honor in our Fellowship Hall. . . Many students chose Church in the Pines as their church-away-from-home. One year alone, fifty St. Andrews students became Church in the Pines affiliate members."[2] Although this demanded a lot of effort on the part of the church members, the rewards were much greater. How inspiring to have every pew filled in the sanctuary on Sunday morning! "Outstanding young singers joined our Chancel Choir. St. Andrews music majors played the organ. You may recall the skill of organists Melinda Webster, Sally Watkins, and Roger Lamb. In the choir we had such vocalists as Martha Kinney, Kent Morgan, and Bill Abrams. . . Those were exciting years."[3]

The Presbyterian Church, U.S. had launched a study of all its Christian Education programs in the late fifties. The plan which emerged was The Covenant Life Curriculum, which was designed to replace the Uniform Sunday School lessons with a three year cycle of studies. The purpose was to provide greater depth of study and to make the studies more relevant to the needs of its members. The first year of the cycle was a survey course of the Bible. The text, The Mighty Acts of God by Arnold B. Rhodes, was widely used and generally acknowledged to have been an excellent study. The second year was a history of the Christian Church, Through the Ages by Ernest Trice Thompson. The third year was a course in Christian ethics, The Christian Life by Waldo Beach. These year-long books demanded much study and preparation, requiring careful planning by the church. Mr. DuBose, working with the session, helped the church prepare for this undertaking. Although the Covenant Life Curriculum proved disruptive in many churches, the Church in the Pines cooperated with its ministers in using these materials.

On July 22, 1962 at a congregational meeting, a statement of appreciation was read for the Rev. and Mrs. W. T. DuBose:

> "For some months we have had the numbing fear that this hour was inevitable. Our first reaction to our loss is one of disappointment and alarm. However uppermost in our thoughts is a feeling of thankfulness to God for the blessing that has been ours in the ministry of Mr. DuBose. Its duration has been longer than we dared hope in the beginning and certainly longer than we could have deserved."[4]

The pastoral relationship between Mr. DuBose and the Church in the Pines, Ida Chapel and the Lakeside Chapel was dissolved at his request. He accepted a call to the First Presbyterian Church of Pulaski, Virginia. Miss Ruth Shillinglaw went to join the DuBoses in this work of the Church.

The pastorate of Bill DuBose (1954 -1963) was one of the happiest and most productive of any at the Church in the Pines. A substantial growth in membership occurred and the scope of the educational program was broadened. His careful and skillful supervision of the activities resulted in the success of the projects he had begun. Mrs. DuBose was ever the gracious hostess to all people in the church, assisting in the Sunday school, working with the St. Andrews students that came to the Church in the Pines, providing leadership in the Women in the Church and opening the manse to members of the congregation. Their two sons, Will and Richard, were born while they lived in Laurel Hill.

The Pulpit Committee began their work promptly and on September 30, 1962 the congregation approved their recommendation to call the Rev. William E. Massey as pastor. Mr. Massey, his wife Irene, and their two sons, Will and George, moved to Laurel Hill in November of 1962.

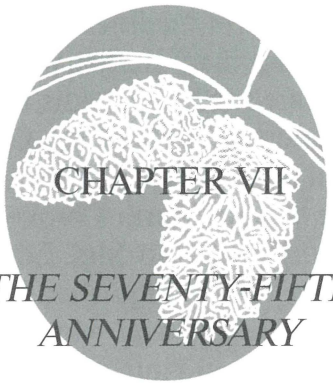
The active ministry with the St. Andrews students continued. The Westminster Fellowship Class was taught by Mr. and Mrs. W. R. Bracey, Mr. and Mrs. W. R. Dulin, and Mrs. Irene Massey. Forty-six college students asked to become affiliate members during the year.

The decision was made in 1963 to combine the activities at

Lakeside and Ida Chapel, and to move the activities at Lakeside to Ida Chapel. After physically moving the Lakeside building, the chapel was renamed Lakeside-Ida. The Ida Chapel sanctuary was designated for worship services, and the Lakeside building was used for Sunday school, youth groups and Boy Scout meetings. The kitchen was remodeled and equipped in a most appropriate way. It was used for family day dinners which were held one Sunday in every month after the church service.

The Massey family suffered two catastrophic blows in the spring of 1966. While attending Sprunt Lectures at Union Seminary in Richmond, a speeding car struck Mr. Massey as he and a fellow minister were crossing Brook Road in front of the seminary. He suffered serious injuries from which he has never completely recovered. Soon after returning to Laurel Hill, the Masseys suffered an even more tragic loss, when their ten year old son, Will, was struck while riding his bicycle near his home. He died on April 11, 1966.

The pastoral relationship between Mr. Massey and the Church in the Pines and Lakeside-Ida Chapel was dissolved on October 9, 1966. He went to serve on the staff of St. Andrews Presbyterian College.



CHAPTER VII

THE SEVENTY-FIFTH ANNIVERSARY

In December of 1963 Mr. T. C. McKnight came to help the Church in the Pines by conducting worship services at the chapels and doing pastoral work among its members. Mr. McKnight had spent most of his career organizing and directing camps for the YMCA. Many years were spent in the Kannapolis and Concord area. He went to Elkin in 1942 as general secretary of a new facility there. Mr. McKnight lost two sons in World War II, one in Germany and another in a battle in the Philippines. Mrs. McKnight died while the family lived in Elkin.[1]

A sister of Mr. McKnight was Dr. Portia Lubchenco of Denver, Colorado. Her office nurse was Minnie Hofmester from Haxtun, Colorado. T. C. McKnight married this nurse and moved east with his family.[2] In addition to a daughter from the first marriage, Julia Anne, two other daughters were born, Portia and Lucy. Mr. McKnight retired from the YMCA in the early 1960s and the family moved to Delray Beach, Florida.[3]

Mr. and Mrs. Fairley Monroe had given a large tract of land in 1953 to Fayetteville Presbytery to be used for a camp site and recreational area. In order to organize the camp properly, the committee of Presbytery called Mr. McKnight to direct this work. His wife Minnie served as the camp nurse and also filled the role of dietitian. Camp Monroe prospered and rendered a great service under the administration of the McKnights.

In his work at the Ida and Lakeside Chapels, McKnight was

asked to give fifteen and twenty hours each week in visitation, congregational care and service to those in need. While discharging these duties, he recognized a lack of facilities for the proper care of preschool children. After preliminary studies were made, Mr. McKnight and Ruth Shillinglaw shared their concerns with Mr. Edwin Morgan regarding the establishment of a Day Care Center at Ida Chapel. A grant of $10,000.00 from the Morgan Foundation was used in getting the center started. The state of North Carolina granted a license to operate the center in 1971. Mr. and Mrs. Edwin Harding agreed to serve as the first directors. They relinquished their duties at the end of the year. Mrs. Minnie McKnight and Mrs. Joyce Covington supervised the successful operation and integration of this facility for twenty years. The Church in the Pines found it necessary to close the center in the fall of 1993.

The Rev. J. Thomas Young, Jr. accepted a call to the Church in the Pines in April of 1967, coming from the First Presbyterian Church of Thomasville, N.C. Mr. Young his wife, Elizabeth, son, James Allen and daughter, Susan Elizabeth were held in great affection by the members of the congregation. When Mr. McKnight relinquished his position in Laurel Hill, Mr. Young assumed the pastoral duties at the chapel and the preaching service on Sunday mornings.

Union Thanksgiving services with the Laurel Hill Methodist Church were held at this time. A pictorial directory of the congregation was published in 1972. A church-wide visitation program was put into operation with the help of the Stewardship and Witness Committees. The church had bought a bus to transport students from St. Andrews. This was also used to bring children and young people to Sunday school and other church activities. Mr. W. Elmore Mathews had an amplification system installed as a memorial to his mother, Mrs. Zula Elmore Mathews. This enabled the services to be recorded so that shut-ins could share in the Sunday services. Mr. E. W. McCall later connected the system to speakers in the nursery and fellowship hall.

The Seventy-fifth anniversary of the Church in the Pines was celebrated on May 19, 1968. Mr. DuBose was the preacher for the service. Mr. Young prepared an historical sketch of the church which was printed and enclosed in the church bulletin.

Mr. Young accepted a call as an associate in Sarasota, Florida in April of 1972. The Rev. David Bowman agreed to come as pastor in

May 1973, bringing with him his wife, Linda, and son, Andrew. A daughter, Kimberly, was born during Mr. Bowman's stay at the Church in the Pines. After serving one pastorate in North Carolina, Mr. Bowman had returned to Union Theological Seminary, where he received his Masters degree in theology. He was especially interested in the relationship between the Presbyterian Church and the development of the American republic.

A feature initiated during Mr. Bowman' s pastorate was the children' s sermon. He spent much time with the young people at the chapel. In organizing the Sunday night youth groups, he selected the title Lions and Lambs for the younger children and Serendipity for the older group. Mrs. Linda Bowman was also an effective worker in the church. She organized a class for young parents, Parent Effectiveness Training. She was also a loyal member of the choir.

The need for a new organ was becoming apparent, especially to those who played the organ. A memorial fund was established to accumulate money for this project in the future. A decision was required about the type of organ to be purchased. After a careful study by a committee, it was recommended that a pipe organ would be highly desirable. By 1980 the Memorial fund totaled $12,000.00. The Organ Committee, in consultation with Mrs. Mary Stewart Calhoun and John E. Williams, settled on a fourteen rank pipe organ designed by the Shantz Organ Company. The total cost was $52,000.00. The Morgan Foundation offered a $20,000.00 challenge fund to the congregation. The congregation was able to match this amount in memorials.

The dedication of the organ was held on Sunday, January 20, 1980 at three-thirty in the afternoon. Two groups of selections displayed the beauty and versatility of the instrument. John Williams was the organist for this recital. The organ consists of 897 speaking pipes, fourteen ranks with two manuals - the Great Organ, the Swell Organ, and the Pedal Organ.[4] On May 8, 1983, a recital was given by Jack Mitchener of Laurinburg. A student of Marie Claire Alain of Paris, Mr. Mitchener demonstrated the beauty and versatility of the Shantz instrument.[5]

In 1973 the Christmas Eve Communion service was initiated at the Ida Mills Chapel. Leadership and financial support for Boy Scouts and Cub Scouts continued. The historical room was set aside

in one area off the vestibule. Ruby Hargrave worked very faithfully to save, preserve and display appropriate materials. After her death, the family provided a fund to convert the other room in the vestibule for the growing collection to honor Ruby's contribution.

In 1981 Mr. Bowman resigned as pastor and accepted a call to the First Presbyterian Church of Rocky Mount, N.C. The session secured the services of Dr. Leslie Bullock, Dr. Malcolm Calhoun, and Dr. Al Thomas to supply the pulpit in the interim after Mr. Bowman's departure.

During this discontinuity in pastorates, committees from the Church in the Pines, and Lakeside-Ida Chapel, studied the feasibility of having one joint worship service on Sunday mornings. The congregations voted to have a united Sunday school and worship service when a new minister was called. Congregational meetings were held in both sanctuaries to vote on this issue. When the call was read to the congregations, both groups voted unanimously to call the Rev. Jesse Hegler at a joint worship service at the Church in the Pines.[6] Mr. Hegler and his family arrived on June 15. The united congregations have worshipped together since July 8, 1982.

In March of 1983 the church purchased a three-octave set of Schulmerich handbells.[7] Mrs. Mary Stewart Calhoun gave instruction to the youth handbell choir and to a group of adults who called themselves the Melodears. They played for different events during the year, including appearances at nursing homes.

In 1983 the Morgan Foundation made a gift of $10,000.00 to the church for youth work. Part of this was used to establish a very successful project for the young people of the community, a two-week Day Camp operated during the summer months. Bible studies, crafts, swimming, nature walks, and canoeing at Camp Monroe have highlighted these experiences. Some of the funds were applied to the Day Care Center.

The pastorate of Mr. Hegler, with his attractive young family, consisting of his wife, Denise and daughter Anna, was a happy one for the Church in the Pines. A son, Adam, was born during their stay in Laurel Hill. Efforts were made to build strong relationships with the united congregation. Mr. Hegler was recognized by Presbytery for his skill in dealing with church problems by assigning him to the Committee on Ministry of Fayetteville Presbytery. He served on the

Examinations subcommittee very effectively. His gentle manner and keen sense of humor were appreciated by apprehensive young ministers coming into the Presbytery. A competent student of the Old Testament, he was asked to grade examinations in this area for seniors in the seminaries. A team of examiners spent three days in Washington for this duty every December.

During this pastorate Mrs. Jane Adams Gibson painted a picture of the first Ida Mills Chapel and placed it in the historic room. She also painted a mural in the hall of the education building showing Jesus blessing the children. She did this as a memorial to her father-in-law, "Jimmy A." Gibson, a loyal and efficient officer of the church for many years and a prominent leader in Scotland County civic affairs. He was chairman of the Scotland County Board of Commissioners for several terms. His work as chairman of the Board of Deacons was superb. He accepted responsibility for the finances and upkeep of the buildings and grounds. His brother, Laurin, also served as a Deacon and Treasurer. He audited the financial records until his death in 1993.

A program called Risk Evangelism formed a Visitation Committee. After an organizational meeting, teams were appointed to meet several times during the year for visitation in the congregation.

The custom of having families to light a candle in the Advent wreath each Sunday during the Advent Season began in 1983.

After the Sunday school classes were moved to the Church in the Pines, at the suggestion of Mrs. Bertha Smith, the session decided that the Lakeside building should be leased to the Head Start Program for use as a place to prepare children for their entry into kindergarten.[8]

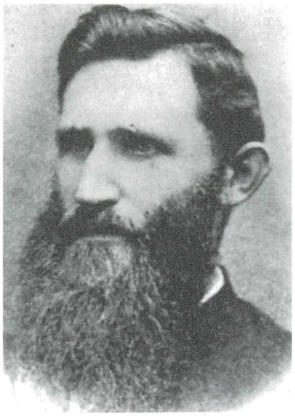
Mr. Hegler had been awarded a trip to the Holy Land when he was a senior at Columbia Theological Seminary. He was anxious to return for a second visit. Using the time allowed for Continuing Education, he spent two weeks there during the winter of 1985. The youth groups and the congregation shared in this experience through his color slides.

Mr. Hegler accepted a call as associate pastor of the First Presbyterian Church of Dalton, Georgia. He, Denise, Anna and Adam moved on June 22, 1987.

Several other events had an impact on congregational life in

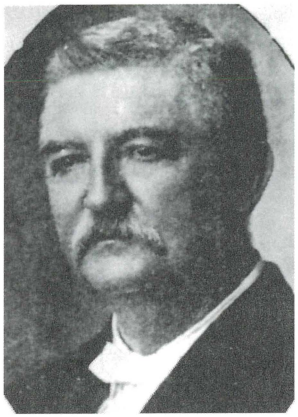
1987. By the use of a program of Evangelism called Faith Discovery, a week-end of intensive spiritual discovery was held. Two teams of leaders came to direct prayers and worship as the congregation focused on new ways to conduct evangelism and outreach in the community.

Other occurances in 1987 included the resignation of Mrs. Johnsie Burton, the church secretary. Mrs. Judy Calhoun followed her in that position. The St. Andrews choir came in April and shared family night dinner. They gave a program in the sanctuary following the dinner. Mrs. Mary Stewart Calhoun resigned as church organist on May 1, 1987 and was honored by a service of recognition at the worship service on June 8, 1987. Mary Eloise Hearn, the Director of Christian Education, resigned and was succeeded by Mr. and Mrs. Jack Anderson.



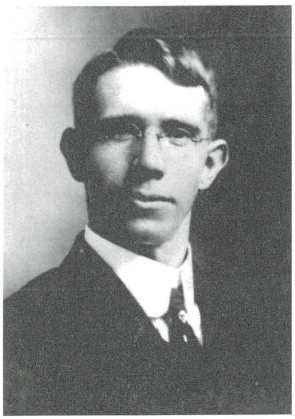
Rev. W.B. Arrowwood
1893-1899

Dr. J.M. Rose
1899-1911



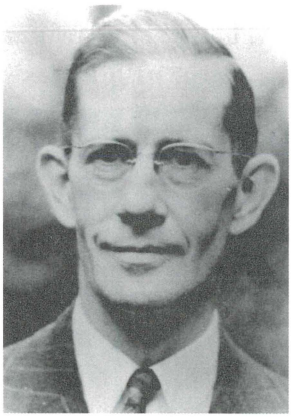
Rev. Robert H. Viser
1921

Rev. I.N. Clegg
1911-1916



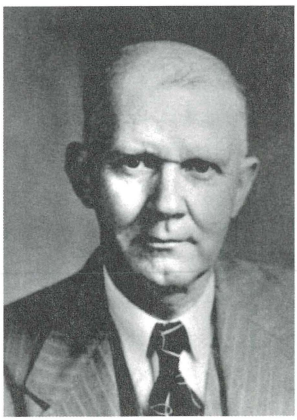
Rev. Charles R. Bailey
1918-1923

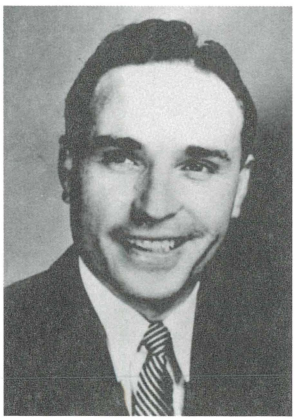
Rev. W.J. Huneycutt
1936-1947



Rev. A.J. McKelway
1926-1930

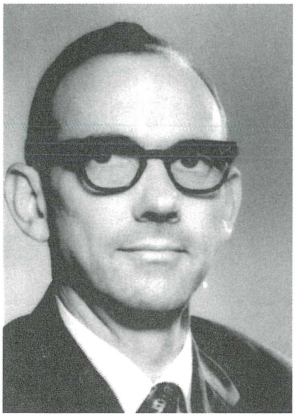
Rev. John C.B.
McLaughlin
1930-1934

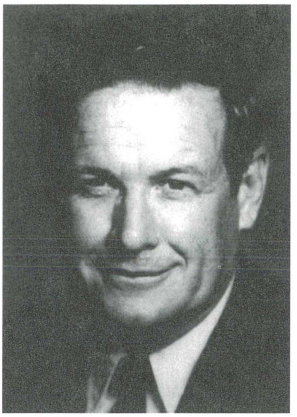




Rev. John Craven
1947-1959

Rev. Wm. T. DuBose
1954-1962

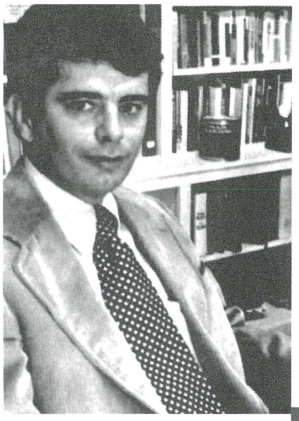


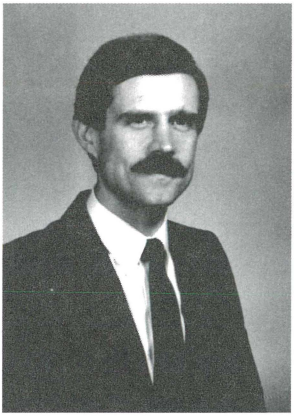


Rev. Wm. E. Massey, Jr.
1963-1966

Rev. J.T. Young, Jr.
1967-1972

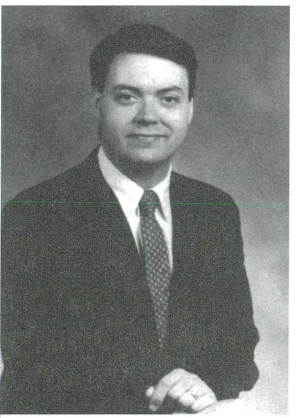
Rev. David H. Bowman
1973-1981

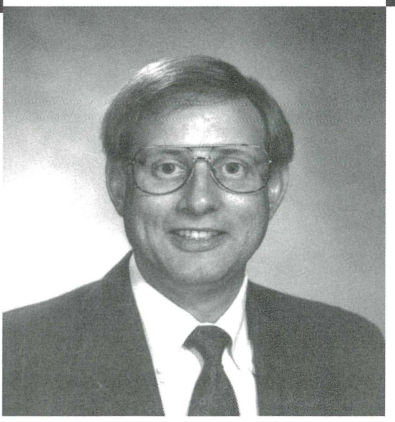




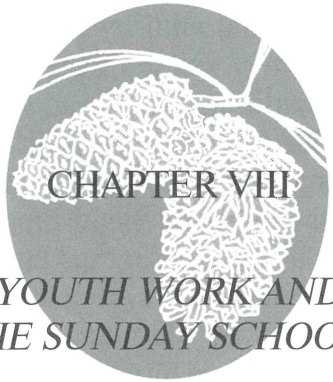
Rev. Jesse W. Hegler
1983-1987

Rev. Ronald D. Watson
1988-1989





Rev. Alexander B. "Sandy" Williams
1990-



CHAPTER VIII

YOUTH WORK AND THE SUNDAY SCHOOLS

The Ladies Missionary Society was organized in the summer of 1893 at the Ida Mills Church. The society's focus on missions involved the young members by providing "mite boxes" for each to take home. These small cardboard boxes, with a slit in the top, were used to collect coins over a period of time and then brought to the church to be dedicated. The monies were sent to help support a missionary in a foreign country.[1]

When Mr. Clegg was pastor in 1911, a group called the Miriams for Young Girls, and a Senior and Junior Christian Endeavor Society were organized. In 1918 there were thirty-two members in the Senior and thirty in the Junior Christian Endeavor societies. Great emphasis was placed on Bible study, memorizing the catechisms and promoting foreign missions.[2] These groups afforded opportunities for social contacts among the young people. There was a great deal of musical talent, and they contributed much to the program of Christian education and the worship services.

The most thorough and consistent programs for the young people came during the tenure of Miss Ruth Shillinglaw. A native of Sharon, South Carolina, Ruth attended Queens College for two years. In 1929 she graduated from the Assembly's Training School in Richmond, Virginia. She did home missions work in Holston Presbytery in Mitchell County, North Carolina. She taught Bible in the public schools of Sharon and in the Glade Valley Mission school. Ruth Shillinglaw came to Laurel Hill when the Church in the Pines was

without a minister. Serving as Director of Religious Education at Ida and Lakeside Chapels, she was most effective in teaching its members and furnishing a personal ministry before a pastor was called.

By 1946 the Presbytery was sponsoring conferences for young people at Flora Macdonald College. In addition to representatives sent to these meetings, leadership positions in administering the conferences quite often came from the Church in the Pines. These meetings were well attended with many friendships forged.

Ruth offered a class for nursery age children which met once a week at both chapels. A children' s group gathered for a Bible hour once a week. The Pioneers for the junior high age and the Young People's group for seniors met on Sunday nights. More than a teacher, Miss Shillinglaw endeared herself to every member of the chapels and the Church in the Pines through her faithful service, love, and consecration. In recognition of her work, the women presented her with a Life Membership in 1953.[3]

Boy Scouts sponsored by the Church in the Pines have been an on-going service to the community of Laurel Hill since 1937. There have been few times in this fifty six year span with a troop. A Girl Scout troop was organized in 1972. The church has provided financial support, a meeting place and much of its leadership. Members encompass all segments of the community as well as of the church.

Beginning with the work of Mrs. McGuire at Lakeside in 1921, the youth have enjoyed the privilege of trips to the beach and the mountains. Mr. and Mrs. James L. Morgan were advisors in the nineteen fifties, acting as hosts for trips to the beach. Their home in Montreat has been a place for the youth to participate in conferences, day camp, choirs and handbell instruction.

A youth choir, comprising members from the chapels and the church, worked together for many years. Under the leadership of Mrs. Ruth Morgan, Mrs. Joyce Gentry Gibson or Mrs. Mary Stewart Calhoun, these young people sang on special occasions, such as Christmas. They often provided programs or pageants for the Joy Gift Service. With the addition of handbells to the music porgram, singing and the ringing of bells became a holiday tradition. Youth members, such as Kay Morgan and Darren Bullard, sang for the church many times. Darren sang, helped with handbells and played the piano until he left to attend college.

Darren' s father, David Bullard, designed and constructed a stand from which handbells could be hung and sounded by striking with a hammer. He also built a puppet stage which has been used in skits for family night programs. During this time an art teacher in the public schools, Kate Weinman-Swann, volunteered her time on Sunday nights for two years. The young people experimented with pottery, made puppets, wrote skits and performed them with the puppets. On one youth night, the program consisted of puppet plays, handbells and a thinly disguised "mystery juggler," who bore a strong resemblance to Mr. Hegler, the pastor. Mrs. Weinman-Swann later enrolled at the Presbyterian School of Christian Education in Richmond and entered full-time Christian Service.

At Ida Chapel during the Christmas season, Mr. Jack Hicks produced a pageant with the young people in 1965. The Joy Gift services stimulated much support for the contributions to the Ministerial Relief Fund. Other activities at the chapel were cookouts, crafts, and recreational activities. There was strong support given by this group to the Boy Scout program.[4] The grandson of Mr. Hicks, Chris Coleman, earned his Eagle Scout award at a ceremony at the Church in the Pines in 1992.

For many years the church operated a van, with the Men of the Church transporting children to Sunday school and large numbers to the youth groups. Seasonal events were observed with Halloween parties, Christmas observances and Easter egg hunts. In the summer, canoeing and swimming were provided at Camp Monroe. Trips to Eastland Mall in Charlotte for shopping and ice skating were highlights for two years. Who could forget Douglas Calhoun as a beginner, skating away with Yogi Bear? Unfortunately, theft and vandalism of the van made it necessary to reorganize the work.

One meaningful experience the youth group sponsored at Ida Chapel was a clothing drive. Clean, usable articles of clothing were collected, boxed and shipped overseas. Donations were solicited to pay for the packing and shipping. When Fayetteville Presbytery started the two cents a meal project, the young people prepared containers for members to take home and keep in a prominent place. Family members were asked to place two pennies in the container for every meal, taking care to spend a little less each day, so that families with less could be helped.[5] Most of these funds went to relieve suffering in Bangladesh. A Halt Hunger offering is taken the first Sunday every

month at the church service. Since 1985 the Church in the Pines has participated in the CROP walk for hunger. Sponsors make a contribution based on the number of miles walked.

A two-week Day Camp for thirty children in the community has been operating during the month of July since 1978. Using money from the Youth Ministry fund, the activity has been one of the most productive the church has sponsored.

In 1985 Mary Eloise Hearn of Laurinburg returned home to provide care for her mother who was ill. In April of 1985 she agreed to be part-time director of Christian Education at the Church in the Pines. The designation of part-time was really a misnomer. Mary Eloise gave her thought, energy and dedication unstintingly. A genuinely pious Christian, she stretched her activities from the study of the Scriptures, prayer groups, art work and recreation to counseling with the young people. She organized and taught a Sunday School class for high school students. After the death of her mother, she returned to a position in the field for which she was trained. Fortunately for the church, Kay and "Skip" Anderson were living in the community and were willing to take over and enlarge upon the work Mary Eloise had done. They began this assignment in June of 1987 and were co-directors of Christian Education until June of 1989.

* * * * * * * *

Youth work is an adjunct of the Sunday school program. Many experts theorize that the future life and vigor of a church can be measured by the strength of the Sunday school. The "mother church" and its chapels have been blessed with the directorship of these schools - Lakeside, Ida Mill and the Church in the Pines. Complete records of these Sunday schools do not exist, but some information comes from members involved.

At Ida Mills Chapel from 1890 on, loyal members provided religious instruction to children and adults in the community, especially Mrs. Eugenia Morgan, Mrs. Daniel McDonald, and Mr. M. L. Morgan.[6] When the building for worship was constructed, Miss Mary Elmore taught the class of small children, and Mrs. Eva Flythe took responsibility for those around the fifth grade. Miss Katie McLean taught a Bible class and for many years instructed the children and young people in music. Mr. Hector McLean taught the adult Bible

class. Ralph Morrison, John B. Calhoun and Lawrence Calhoun also served as teachers. After a brief period of helping with the Lakeside program, Mr. Ralph Sanders took the responsibilities of superintendent and teacher at Ida Chapel. He worked there for about sixteen years. Mr. Sanders recalls "the man who played the piano for Sunday school, Floyd 'Red' Campbell."[7] Mr. and Mrs. Floyd Campbell started working in the mill at a very early age and became members at Ida Chapel along with their twelve children. Mr. Campbell was a striking man with bright red, curly hair and dark brown eyes, exhibiting so many of the characteristics of his Scottish ancestry. With few exceptions, he, Mrs. Campbell and their children filled a pew on Sunday mornings. Mr. Sanders speaks with great affection of "Red" playing the piano for Sunday school. After the new pipe organ was installed, the Campbells began to attend services at the Church in the Pines. In spite of an extended period of ill health, he and Mrs. Campbell remained loyal members until their deaths.

The Springfield plant was destroyed by fire in 1917. A new plant was built across the road and reopened in 1919. The brick building on the south side of the road is the old picker room. A Sunday school was also organized in the rebuilt Springfield Village by the members of the church for the children of that Village. The Rev. R. H. Viser preached at the three outposts, Richmond Mill, Ida and Springfield. Mrs. Janie Calhoun recalls the operation of the Sunday school at Springfield, which met on Sunday afternoons in the old picker room. There were three superintendents in her memory: Messrs. Bunyan Snead, Ralph Calhoun, and Lawrence Calhoun. Mollie Hargrave taught the adult class. Mrs. Janie Calhoun taught the younger children and played the piano. A highlight of the year was the Christmas party. Mr. Dampier was superintendent of the mill and was generous in his support of the mission. He encouraged the teachers to select a nice gift for each member, and large bags of fruit were also given. However, the work did not receive strong support in the community, and the Sunday School closed in 1927.[8]

The Lakeside Church was dissolved in 1931. The remaining members and some leaders from the Church in the Pines continued to operate a successful Sunday School and a program for the youth there for several decades. Nathan Gibson and Rudolph Hicks were superintendents at Lakeside during the fifties and sixties. Mr. Harvey Cross was secretary-treasurer for several years. Mrs. Mary Sue Hicks,

Jr., Mrs. Edsel Ray, Jr. and Mrs. Florence Ray taught classes for the younger children. For many years James L. Morgan taught the class for the high school age and led the Sunday night Youth Group. Nathan Gibson was the teacher for the Adult class; Jack Hicks worked with the junior age children. In 1963 the Lakeside building was cut into two parts and moved to the Ida Mill Village site.

Glenn Bingham was superintendent of the Ida Mills Chapel Sunday school for several years during the fifties and early sixties. Mazelle Goodwin was secretary and James Driggers treasurer. Mrs. Driggers and Mrs. Carson Smith taught the beginners, Lois McGee the primary class, Mollie Hargrave the juniors and Ruth Shillinglaw the seniors. Glenn Bingham was the youth advisor, and Ralph Sanders taught the adult class.

Murdoch Morrison was superintendent of the Sunday School at the Church in the Pines during the fifties and sixties. Lauder E. Calhoun, Jr. was secretary and W. B. Calhoun, treasurer. Mrs. Maxine Gibson and Mrs. Dot Gibson cared for children in the nursery; Mrs. Janie Calhoun and Mrs. Pearl Roper taught the kindergarten, Mrs. Emma Lou Gibson the primary grades, and Mrs. Mary Helen McIntyre, Mrs. Iris Baker and Mrs. Louise Morrison the juniors. William L. Gibson taught the junior high age called the Pioneers. Mrs. Kate Hargrave taught the Senior High class for many years; and John C. Calhoun the Young Adults; Mrs. Zula Mathews taught the Women's Class and after her resignation, Dr. and Mrs. Vinson assumed this responsibility. Lauder Calhoun taught the Men's class. Mr. and Mrs. Jimmie A. Gibson were adult advisors for the youth fellowship. Mrs. Sallie DuBose also gave guidance to this group for several years.[9]

In the seventies the name of the Young Adult Class was changed to the Couple's Class. John Calhoun and James L. Morgan taught this class for many years. Mrs. "Bubbles" Vinson and Mrs. Minnie McKnight were teachers for the Women's Class. They were succeeded by Mrs. Millie McNeill and Mrs. Kathleen Wells. The Men's Class meets in the Conference Room behind the sanctuary. The members take turns teaching their lesson. Since the Chancel Choir practices during the Sunday school hour, John Calhoun and Jimmy Morgan relinquished their teaching duties with the Couple' s Class. Mrs. Judy Ellis, Ed Nassif and Glen Bingham have taught this class. In very recent years, Mrs. Polly Williams has graciously agreed to assume this duty.

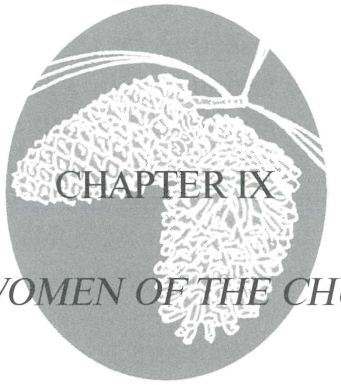
After many years of faithful service teaching the Young People's Class, Mrs. Kate Hargrave asked to be relieved of this responsibility. On February 14, 1993 the Church in the Pines declared this Sunday "Kate Hargrave Day." A part of the worship service was given as an expression of love and appreciation with a plaque and an appropriate gift. A family day dinner following the service continued the festivities in Miss Kate's honor. After Mrs. Hargrave's retirement the church was fortunate in securing Gary Gibson to work with the Young People's Class.

Mrs. Elizabeth E. Morgan and Tommy Clark have been teachers in the Junior Sunday school class for several years. Their religious commitment and expertise as teachers are a great blessing to these young children and to the church. Other teachers in the earlier years have been Mrs. Judy Calhoun, Mrs. Judy Ellis and Mrs. Mary Helen Norton.

The Presbyterian Women's Organization prepares a complete list annually of church members willing to help with the younger children during the worship service. This is a benefit to parents who wish to attend church. Through the years Gloria and Vivian Monroe have been indispensable in the nursery and in the operation of the After School Care Program. As the children leave Laurel Hill School in the afternoons, one of the aides walks with them to the kindergarten room in the educational building where, for a modest cost, they are cared for until picked up after the parents leave work. This type of care has characterized the life and work of the Church in the Pines.

The Lakeside and Ida Mills Chapels merged their Sunday school programs in 1963. In 1982 the combined chapels agreed to come to the Church in the Pines for Sunday school, worship services and youth fellowship.[10]

The church library and its audiovisual equipment are a great asset to our church. Since the library was organized in 1977, Mrs. Louise Bingham and Mr. and Mrs. John C. Calhoun have selected, assembled and put books on the shelves for all ages to use. Mr. Gene McCall built the shelving for the library. A movie projector was purchased from church funds. The bookcase/planter was given by Mr. and Mrs. Frank Burton. Mr. Vern Regan donated filmstrip and slide projectors in memory of his wife, Mrs. Pallie Regan. Mr. and Mrs. James L Morgan have given a television, VCR and several sets of videos which are very useful.



CHAPTER IX

THE WOMEN OF THE CHURCH

A geographical area encompassing a given number of Presbyterian Churches is referred to as a Presbytery. The women's organization within the Presbytery was formerly referred to as a Presbyterial.

In July of 1893, only two months after the organization of the Ida Mills Church, Mrs. Elizabeth McRae, president of Fayetteville Presbyterial, held a special meeting with the women of the church, discussing plans for promoting the cause of missions. One week later a Ladies Missionary Society was organized. [1] Mr. Hector McLean presided at this meeting, for at the same time the men were organizing a Men's Missionary Society. Eighteen women became members at this meeting.

Mrs. Elizabeth McRae was a member of Centre Church. For many years she taught in mission schools in the western part of North Carolina. She was provided room and board, but no salary, for her work. The cause dearest to her heart was "the organizing of Foreign Mission Societies in the different churches of Fayetteville Presbytery."[2] Records show that she visited over 60 churches to encourage and instruct those who were interested in this type of work.

As early as 1861, there were local organizations for women. They provided aid to pastors by caring for the church buildings, giving food and clothes to the needy, raising funds for deserving young people to go to college, and collecting money to support missions. A report to the General Assembly in 1875 stated that one-third of the total church budget had been contributed by the Sunday school and the "Women's Missionary Associations."[3] Based on scriptural teachings which commanded them to be silent in the church, the women were permitted to teach in the privacy of the home and Sunday school

and to sing in the choir. The local associations, operating under the session, were acceptable, but those on the Presbyterial, Synodical, or Assembly level were not. When steps were taken to organize in this way, "a storm of criticism, misconception and indignation" arose. Some ministers characterized the idea as "unscriptural, un-Presbyterian, unwomanly."[4] In spite of this criticism, two presbyterials organized almost immediately - East Hanover in Virginia and Wilmington in North Carolina. Their sole purpose was to promote Foreign Missions.[5]

The first officers were elected for the Ladies Missionary Society in 1893. A meeting was held every fourth Sunday and was called Missionary Day. The death of Mrs. Eugenia Morgan in 1899 was a great loss to the church and community. She had been one of the first teachers in the Sunday School at Oak Lawn and active in the Ladies Missionary Society. The history of Women's Work states: "she loved the church, and each organization had a special place in her heart."[6]

A Children' s Society was organized in 1899. Miss Zula Elmore was the leader. She was followed by Miss Lila McLean as leader and Bessie Morgan as president. They adopted this motto in 1904: "I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do. What I ought to do, by the grace of God I will do."[7]

In 1912 Mrs. W. C. Winsborough of Kansas City was elected Superintendent of the Women's Auxiliary of the Presbyterian Church, U.S. The Women's Auxiliary adopted a slogan in 1927: "All the women of the church, working for, praying for, and giving to all the causes of the church."[8] Four elements defined this body: It was auxiliary; it included all the women of the church; it embraced all the causes of the church; and it was deemed necessary that all women be members of a "circle." These groups, which still have Bible study and promote the causes of the church, originated in North Avenue Presbyterian Church in Atlanta in 1916.[9]

Mr. Charles R. Bailey was the pastor when the church moved to the new building in Laurel Hill. The Ladies Missionary Society was quite active during this period of time. The next pastor was the Rev. A. J. McKelway. During a reorganization of the work of the women in 1927, the name was changed to the Ladies Auxiliary. Two smaller

circles were formed. The wife of Mr. McKelway, Mrs. Alice G. McKelway, was active and helpful in establishing this work. Instead of rotating the membership in the circles, the decision was made to have a circle in the communities in which the women lived.[10]

Another feature of the activities under the new framework was the selection of a secretary for each cause in the Auxiliary. This gave more balanced support to every phase of the work of the church and eliminated the need for separate societies for Foreign Mission, Home Mission and other special interests. Each local church had its own advocate under the one Auxiliary. [11]

A significant tradition began in the Women's Auxiliary in 1929- The Birthday Offering. The plan was to promote and fund a cause each year, thus educating members of the church concerning great needs. In May of each year, speakers or a media presentation would be made. A party complete with cakes and candles would accompany the offering given at this time. The recipient of these funds would alternate between the World Mission and the Home Mission causes.

The history of the Women' s Work at the Church in the Pines, recorded by Mrs. Zula E. Mathews, says this about the 1936 meeting: "I should like to mention our Birthday meeting, which was so well carried out under the leadership of Mrs. Nathan Gibson. Miss Stewart Wilson of Korea . . . gave us such an interesting address about our Golden Castle School." [12]

The circles were regrouped into one day and one night circle, "on account of so many of our members having employment in the day."[13] By this time, Mr. McKelway had moved to Roxboro. Mr. Huneycutt was installed as pastor, and Mrs. Huneycutt was elected president of the Ladies Auxiliary.

The circles have always performed charitable duties for the church. During World War II, boxes of cookies and cakes were sent to servicemen. On one occasion when the army was on maneuvers in this area, the women served these men a dinner at the church. Testaments were given to the members serving in the war, and Christmas cards were sent every year. Two young men on the church roll lost their lives in this war, Sergeant Earl Kelly, killed in Germany, and Lt. (j.g.) John H. Morrison, lost in the Pacific. There were many prayers of thanksgiving when the war ended. In 1947 the Women's Auxiliary

bought a War Bond to give to Flora Macdonald College.[14]

At various times the women' s organization has made material contributions to the church. The Women's Auxiliary had the manse painted in 1944. The interior of the church was painted in 1949, and the men had electrical work and other repairs done. In 1953 the Women of the Church raised funds to provide new carpet, the chancel cloth, and the Bible book mark. Again in 1961 money was raised by the women to paint the sanctuary. The members at Ida Mills Chapel accumulated funds for the purchase of new pews and new carpets. The women helped plan and finance the refurbishing of the Fellowship Hall. In 1984 table linens were purchased to be used for receptions at the Church in the Pines.

The Women' s organization at the Church in the Pines has made it possible for several black women from Laurel Hill to attend conferences sponsored by the Synod. The Colored Women's Conference began in 1916 at Stillman College at Tuscaloosa, Alabama. Many were apprehensive about such an undertaking, but it was successful from the first season.[15] Soon thereafter, 12 synodicals supported such conferences. One was in North Carolina, held in Winston-Salem. Mrs. Julia Read, a black worker for Fayetteville Presbyterial gave a review of this conference to a large audience. Pearl Monroe attended the Winston-Salem conference in 1949, and Mrs. Sexter Long expressed her appreciation for being allowed to go for four years in the 1960s.[16]

A scholarship fund was established to honor members who have rendered special service to the church and whose lives are examples to be emulated. This recognition is called an Honorary Life Membership. The first of these was presented in April of 1946 to Miss Eliza Patterson McLean, familiarly known as "Miss Lila." Others so honored were Mrs. Margaret Platt Hargrave in April of 1953, Mrs. Blanche Hutchison Morrison, also in April of 1953, and Miss Ruth Shillinglaw in November of 1953. [17]

According to Dr. E. T. Thompson, "the most significant step toward democratization of the church, and perhaps the most far-reaching change in its polity, was adoption of an amendment which permitted women to be elected and ordained as ministers, elders and deacons." [18] The first woman elder at the Church in the Pines was Mrs. Hattie Gibson Mathews, elected in 1966. Mrs. Mildred F. Gibson was next, elected in 1970. Mrs. Gibson also received recognition at

the Presbytery level. She had been elected president of the District Conference in 1949 and Chairman of the Committee on Women's Work in Fayetteville Presbytery in 1970. Mildred Gibson was named a Commissioner to the General Assembly in 1973 and Moderator of Fayetteville Presbytery in 1974. Another leader recognized by being selected as a commissioner to the General Assembly was Mrs. Minnie McKnight in 1977.[19]

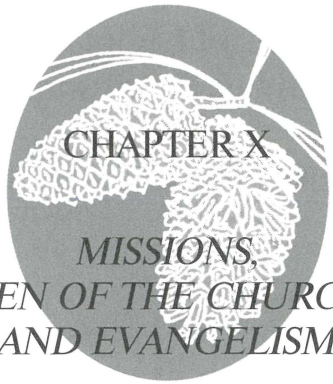
Through the years, the women have made cookies, candy, and cakes to send to men serving in the armed forces or young people attending college. They have prepared meals or snacks for youth groups, taken special dishes and served meals to the sick and bereaved, either at home or in the fellowship hall. The members of the St. Andrews Choir are frank to admit their pleasure in having a meal when asked to sing at the Church in the Pines. Women have faithfully brought food, decorated and prepared the tables for countless church night suppers or family day dinners on Sundays. For many years members of the circles met in the fellowship hall to roll bandages to be sent to hospitals on the Foreign Mission field. Good used clothes were packed and shipped overseas to destitute people after World War II.

The work of the Women' s Auxiliary has always followed a three-pronged approach: an intensive Bible study in the circles; programs to educate and inform its members concerning the causes of the denomination, especially Missions, and the service in the local church. The election of women to governing boards, such as the session and board of deacons, or duties on the Presbytery level has certainly broadened their role beyond the local but in no way diminishes their usefulness to the local church.

Presidents of Ladies Auxiliary and its Successors:

Women of the Church and Presbyterian Women

1920	Mrs. Zula E. Mathews
1937	Mrs. W. J. Huneycutt
1939	Mrs. James R. Dalrymple, Jr.
1941	Mrs. W. B. Calhoun
1945	Mrs. N. H. Gibson
1947	Mrs. E. P. Hargrave
1949	Mrs. L. E. Calhoun
1951	Mrs. Lee McIntyre
1954	Mrs. R. R. Walker, *resigned for health reasons*
	Mrs. James E. Woodard
1956	Mrs. Charles Farrell
1960	Mrs. Wm. T. DuBose
1963	Mrs. James L. Morgan
1965	Mrs. W. R. Dulin
1967	Mrs. Wayne Sewell
1969	Mrs. E. P. Hargrave
1971	Mrs. T. C. Vinson
1973	Mrs. Frank Burton
1975	Mrs. Jessie Nowell
1977	Mrs. David Bowman
1980	Mrs. James L. Morgan
1983	Mrs. T. C. McKnight
1985	Mrs. Robert C. McNeill
1987	Mrs. Malcolm Calhoun
1990	Mrs. Jessie Nowell
1992	Mrs. Tommy Ellis



CHAPTER X

MISSIONS, MEN OF THE CHURCH, AND EVANGELISM

A school of missions was held annually for many years. In 1946 Murdoch Calhoun spoke on Japan. Murdoch had served in the military in Japan at the end of World War II and gave an interesting account of his observations about that country. Another year, Mellicent Huneycutt, the daughter of Mr. and Mrs. W. J. Huneycutt, shared some of her experiences as a missionary to Korea. In 1955 Mrs. Halbert Jones told about her childhood experiences in Japan, where her parents were missionaries, and in 1960 Dr. Ansley Moore spoke on the Congo.[1]

These schools of missions were held during the week of Prayer and Self-Denial in February. Each night a church member led the gathering in a devotional, after which the group would divide into classes for studies appropriate for each age. In 1960 a film, "Congo Tomorrow" was shown and the Rev. Campbell Wallace, retired missionary to the Congo, told of his work there. Dr. and Mrs. Lawrence G. Calhoun spoke to the church in various formats when they were home on furlough from Brazil. The Rev. Robert Urquhart, a relative of the Vinsons, preached for the church, emphasizing his and Mrs. Urquhart's ministries in Korea.[2]

The organization of the Men of the Church by Mr. Hector McLean in 1893 did not function for as long a period of time as the Women's Auxiliary. Beginning in 1958 the men reorganized. At that time there was a Division of Men's Work on the General Assembly level. The meetings were held once a month for inspiration and fellowship, and the women served a meal for the meeting. Conferences on the synod level met in Montreat in 1960, and James L. Morgan,

John C. Calhoun, and the Rev. W. T. DuBose attended. An Assembly-wide men's convention was held in Miami one year and in New Orleans another. There was a high level of interest in the Men's Work during this decade.

Beginning with the revivals at Ida Mills Church and the Lakeside Chapel, evangelism had a high priority in the program of these churches. The extended tent meetings and revivals by the Rev. William Black in the nineteen twenties resulted in many confessing their faith and joining the church.[3] In the sermon on May 23, 1993, Bill DuBose reminisced about his years in Laurel Hill, and among his memories were the special services. With three every year, there was a revival every eighteen weeks. He mentioned Randy Taylor, Crossley Morgan, his father, Dr. H. Wade DuBose, and the Rev. Walter H. Goodman. Mr. Goodman remarked after several days of preaching at the chapel and seeing the work of Ruth Shillinglaw, "Ruth, aside from the Holy Bible, you are the only infallible rule of faith and practice!"[4]

Dr. Frank Crossley Morgan was born in London, England, the son of the Rev. and Mrs. G. Campbell Morgan. He was a well-known Bible scholar and evangelist. In the nineteen sixties he came to the Church in the Pines for a series of meetings. On the first night, he looked at the shelves behind the pulpit and remonstrated with the women to "clean up behind the pulpit." The pastor confessed to leaving bulletins, old announcements and other debris there. Before the next service, he assured us that it was as "clean as a hounds tooth." Dr. Morgan's sermons ran from sixty to sixty-five minutes. Our church does not include this in our publicity material, but it is known that a railroad track runs immediately in front of the church. These tracks bear heavy loads of freight, sometimes at the hour of worship. On Friday night of Dr. Morgan' s services, he had just passed the sixty minutes point in his sermon when a heavy freight train came into Laurel Hill. It stopped in front of the church, backed up, came forward and stopped again. It continued to do this for several minutes. By this time Dr. Morgan was in an apoplectic state. He completely lost control and left by the back door of the church![5] These special services were a great blessing to the people, but in the hurried pace of life in the nineties, an abbreviated experience seems to be more acceptable.

After Mr. Watson, the Rev. Jim Martin returned for three months as an interim, followed by the Rev. Murdoch McK. Calhoun

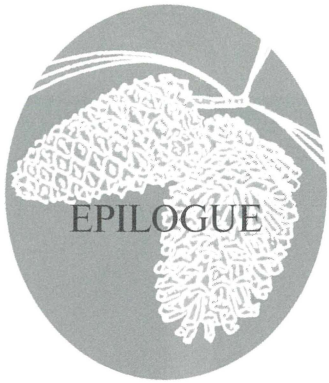
who served for an additional three months. Our church has been blessed by the ministry of these men on several other occasions.

In 1990 the pulpit nominating committee brought the name of the Rev. Alexander B. "Sandy" Williams to be called as pastor. Sandy, his wife Polly, and their children, Matthew, Jennifer and Emily, are a great blessing to our church and community. Sandy Williams is the son of the Rev. R. Murphy Williams, Jr. and the late Jean Batchelor Williams. He preached his first sermon on October 28, 1990. He soon established himself as a caring, compassionate witness to the life of Jesus Christ and continues to lead the church as it celebrates its centennial year in 1993.

In 1992, new Presbyterian hymnals were given to the church in memory of Nathan H. Gibson. New Bibles for the pews were given in memory of Ray Baker.

The observance of the centennial year, 1993, has provided many happy occasions for the congregation of the Church in the Pines. Invitations were issued to all former pastors to return to preach. Two of the three sons of the church who are ministers were guest speakers. The first was James L. Morgan, Jr. who preached on January 31st, and Murdoch McK. Calhoun preached on March 14th. The Rev. George Calhoun, the other son of the church, visited, but was unable to preach due to ill health. Three former ministers accepted the invitation: Dr. John Craven on February 21st, the Rev. David Bowman on arch 21st, and the Rev. Tom Young on April 25th. These were outstanding happenings in the church year with friends recalling past years and special memories.

The high point of the year was the service on May 23, 1993. On this beautiful day the church was filled to capacity to worship God. The Rev. William T. DuBose was the preacher for the day, speaking on the topic: "Making Memories Meaningful." The choir sang two anthems which were used in previous celebrations, "Open the Gates of the Temple" and "The King of Love My Shepherd Is." At the conclusion of the service, the congregation was invited to share in the covered dish luncheon and a time of fellowship.

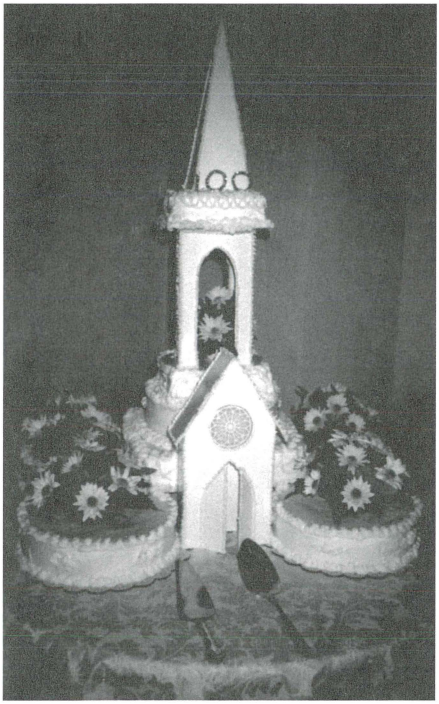


EPILOGUE

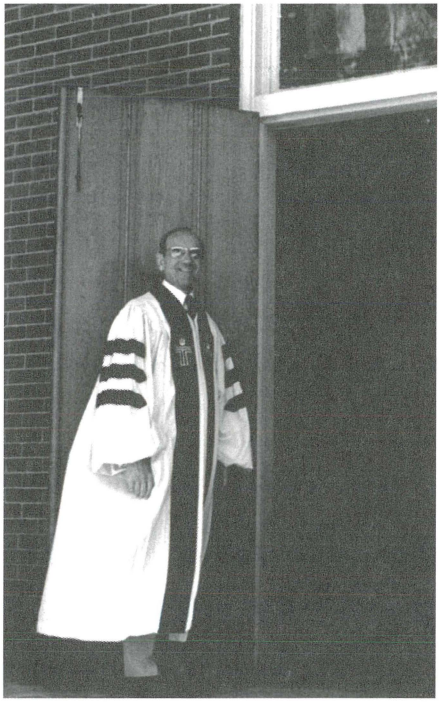
As the Church in the Pines looks back over the last hundred years, many changes can be seen. The movement of industry into the county has resulted in the disappearance of some neighborhoods and the development of others. Changes in methods of farming have relocated whole groups of families. The availability of transportation tends to scatter people in the community. Television, new recreational opportunities, and more leisure time all affect church attendance. All these changes present new challenges and countless opportunities for the Church in the Pines. These opportunities also call for a constant effort to recruit new members with a strong sense of dedication to bringing in the Kingdom of God in this place.

As the Church in the Pines looks ahead to the next one hundred years, we know that many more changes lie ahead. But we should never forget that Jesus Christ is the same - yesterday, today, and forever. With His help, we can face the future with confidence.

CENTENNIAL SUNDAY



Centennial cake designed by Connie Hicks Coleman.



Rev. William T. DuBose, preacher for the centennial celebration, May 23, 1993

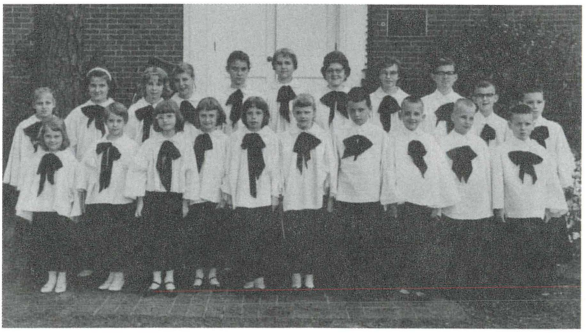
Congregation in line for dinner at the Church in the Pines, May 23, 1993

Left: PRESBYTERIAN CHILD DEVELOPMENT CENTER Minnie H. McKnight, Director; Mamie Monroe, Assistant
1st Row: Gwen Monroe, Mike Mitchell, Trudy Callaham, Kevin Stubbs, Melissa Gainey, Sharmis Oulton, Deedee Gardner
2nd Row: Phylis Fairley, Blaine Paxton, Tammy Brewer, Amy Callahan, Delacy Oates, Gwen McDuffie, Jimmy Woodard, Juan Langford

Above:
CHURCH KINDERGARTEN.
Mrs. Lauder Calhoun, Miss Ruth Shillinglaw, teachers,

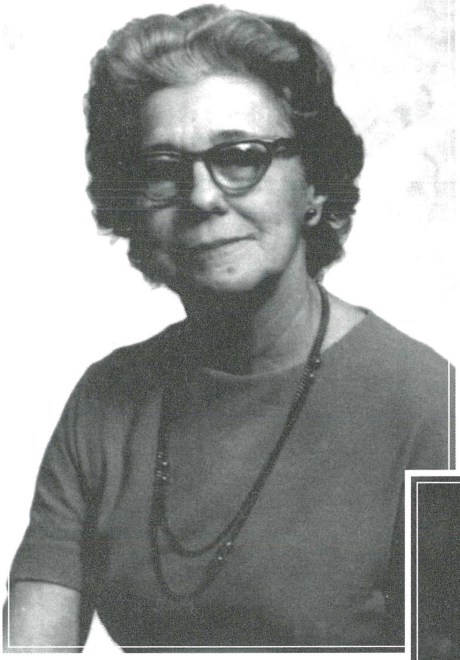
Above:1983 HANDBELL CHOIR
1st Row: Mary Stewart Calhoun, Director; Johnsie Burton, Joyce Gibson, Ruby Hargrave 2nd Row: Emma Lou Gibson, Janie Calhoun, Annette McCormick 3rd Row: Polly Smith, Mollie Hargrave, Mildred McCall, Emily Morrison

Right:
CHILDREN'S CHOIR (1960s)
Mrs. Ruth McKinnon Morgan, Director
1st Row; Kathy Smith, Kay Morgan, Margaret Gibson, Alice Gibson, Beth Bingham, Ann Ray, Lance Gibson, Clarence Barber, J.C. Smith, Jr., Jim Dulin

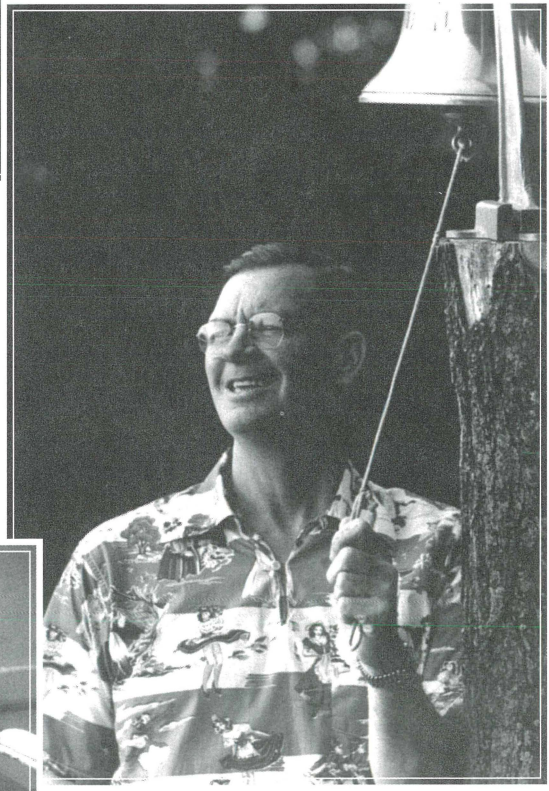


2nd Row; Betty Smith, Pat Morgan, Barbara Burton, Carolyn Campbell, Myrtle Campbell, Ann Helms, Linda Hardin, Connie Hicks, Danny Vinson, Jim Morgan, Bill Dulin

GENERAL INTEREST



Left: Ruby Hargrave, Organist at Church in the Pines, Lakeside and Ida Mills. Organized the Historical Room.



Right: T.C. McKnight, Assistant Pastor at Ida Mills Chapel, First Director of Camp Monroe.

Left: Mollie Hargrave, church secretary 1977

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THE STAINED GLASS WINDOWS

The stained glass windows, which were installed when the church was built in 1921, are of "lead came" construction. The glass is from the Kokomo Glass Company, of Indiana, which was the principal supplier for main body glass for Tiffany's stained glass products. Lead came construction refers to the pre-formed lead bars with grooves used to put the windows together.

The surface quality of much of the border glass is called cat' s paw. The green and amber shades have a ruffled appearance. This old texture was a popular one, where the glass gave the appearance of a cat having walked across the surface.

The pictorial designs in the windows are glass-fired rounds, hand painted with a silica-based paint and then fired in a kiln.

The windows are built in muted shades of beige, green, blue, red and purple.

MEMORIAL WINDOWS IN SANCTUARY

EAST SIDE

CROSS AND CROWN
IN MEMORY OF WILLIAM H. MORRISON

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. I Cor. 1:18

The son of Murdoch Morrison, William H. Morrison was elected an elder at Ida Mills Church in 1893.

LILIES
IN MEMORY OF MARY ALEXANDER McLEAN

Consider the lilies, how they grow; they neither toil nor spin; yet I tell you even Solomon in all his glory was not arrayed like one of these. Luke 12:27

The daughter of Mr. and Mrs. Hector McLean, active in the Women's Missionary Society, Mary Alexander died soon after graduating from Peace College.

DOVE WITH OLIVE BRANCH
MIRIAM A. GIBSON

He waited another seven days, and again he sent forth the dove out of the ark; and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. Gen. 8:10-11

Miriam A. McNair Gibson (1833-1874) was the wife of Shockley Gibson, Jr.

LILIES
FRANCIS M. GIBSON
ALICE G. GIBSON

And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. Matt. 7:28-29

Francis Marion Gibson was a charter member of Ida Mills Church.

WEST SIDE

CROWN WITH CROSS
IN MEMORY
M. L. MORGAN AND
EUGENIA MORGAN

. . . We see Jesus . . . crowned with glory and honor because of the suffering of death, so that we by the grace of God might taste death for everyone. Heb. 2:9

Marcus Lauder Morgan, son of Mr. and Mrs. Mark Morgan, was one of three original elders at the Church in the Pines. Mrs. Eugenia Morrison Morgan was one of first workers in the organizing of the Sunday school in Ida Village.

OPEN BIBLE
IN MEMORY OF ELIZABETH LEE HARGRAVE

I am the Alpha and the Omega, says the Lord God, who is and who was and who is to come, the Almighty. Rev. 1:8

The wife of Edwin Prince Hargrave

TABLETS WITH SHAFT OF WHEAT
IN MEMORY
SARAH ELIZABETH STALLINGS

Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. Matt. 5:17

Mrs. Stallings was the mother of Mrs. Charles Duncan

GRAPES
LOUIS GRADY HUMPHRIES
CLAUDE AND JAMES J. HOGAN

I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. John 15:5

Louis Grady Humphries was the brother of Mrs. J. M. Hogan. Claude and James J. Hogan were sons of Mr. and Mrs. J. M. Hogan.

APPENDIX

TRUSTEES

NAME	Date Elected
Lawrence Calhoun	1917
Edwin Morgan	1917
F. M. Gibson	1917
J. T. Flythe	1917
John Cassidy	1917
James M. Calhoun	1952
John C. Calhoun	1952
Murdoch Morrison	1952
James L. Morgan	1952
Margaret C. Calhoun	1982
William L. Gibson	1982
*The SESSION (active elders)	1992

* As directed by the PCUSA BOOK OF ORDER (G-7.0401) , Church in the Pines was incorporated in 1992 , under the Laws of the State of North Carolina. The By-Laws of the corporation state that trustees of the corporation shall be the SESSION of Church in the Pines.

MINISTERS

W.B. Arrowood	1893-1899
J.M. Rose	1899-1911
I.N. Clegg	1911-1916
Charles R. Bailey	1918-1923
Robert H. Viser (Ass't Pastor)	Jan-Nov 1921
W.A. Nicholson	1924-1925
A.J. McKelway	1926-1930
John C.B. McLaughlin	1930-1934
W.J. Huneycutt	1936-1947
John W. Craven	1947-1950
William T. DuBose	1954-1962
William E. Massey	1963-1966
James Thomas Young	1967-1972
David H. Bowman	1973-1981
Jesse W. Hegler	1982-1987
Davis Ronald Watson	1988-1989
Alexander B. "Sandy" Williams	1990-

RULING ELDERS

The following have served at Church in the Pines. The date of ordination or installation at Church in the Pines follows the Name:

Hector McLean,1893
Mrs. Emma Lou Gibson,1984
John McLean, 1893
Jesse W. Nowell, 1984
M. L. Morgan, 1893
J. Patrick Dozier, 1985
D.F. Sinclair, 1893
L. Thomas Clark, Jr., 1987
W. H. Morrison, 1893
Jack C. Anderson, 1988
Ralph Morrison, 1900
Mrs. Johnsie G. Burton,1988
J.B. Maxwell,1900
Mrs. Judy R. Ellis,1991
T.B. Elmore,1900
Mrs. Mary Stewart Calhoun,1992
Daniel McDonald, 1900
Mrs. Mary Sue Hicks,1992
L.E. Gibson, 1906
J.B. Calhoun,1906
Lawrence Calhoun, 1920
Edwin Morgan, 1920
Donald McQueen,Sr., 1925
B.F. Gibson, 1925
F.M. Gibson, 1928
W.B. Calhoun, 1928
J.L. Hargrave, 1937
L.E. Calhoun, 1937
T.J. Hargrave, 1948
J.E. Woodard, 1948
Robert R. Walker, 1954
Nathan H. Gibson, 1954
John C. Calhoun, 1954
J.B. Calhoun, Jr., 1954
Murdoch A. Morrison, 1958
T. Chalmers Vinson, 1958
R. Halbert Webb, 1958
I. Vern Regan, 1958
Ray Baker, 1962
James L. Morgan, 1962
Harvey Cross, 1964
Eugene W. McCall, 1964
Mrs. Hattie G. Mathews, 1966
Lester Morgan, 1966
W.R. Dulin, 1967
Mrs. Mildred F. Gibson, 1969
W. Frank Burton, 1971
Mrs. Minnie McKnight, 1974
James M. Calhoun, 1974
William L. Gibson, 1978
Lauder E. Calhoun, Jr., 1978
Robert C. McNeill, Sr., 1986
Jack Patterson Mathews, 1986
Jasper Oxendine, 1980
Mrs. Margaret C. Calhoun, 1981
Mrs. Elizabeth E. Morgan, 1981
Mrs. Emily C. Morrison, 1981

DEACONS

The following have served at Church in the Pines. The date of ordination or first installation at Church in the Pines follows the name:

T.B. Elmore, 1893
James E. Sills, 1966
J.B. Calhoun, 1893
Morris Morgan, 1967
William T. Tyson, 1893
Harold Hargrave, 1967
D.P. McLeod, 1900
Earl Cribb, 1970
L.E. Gibson, 1900
Bobby D. Ray, 1970
J.T. Flythe, 1904
William B. McQuay, 1970
Lawrence Calhoun, 1904
James Walters, 1970
J.B. Cassidy, 1906
Jasper Oxendine, 1971
F.M. Gibson, 1906
Mollie E. Hargrave, 1971
J.L. Hargrave, 1920
L. Thomas Clark, Jr., 1971
T.J. Hargrave, 1920
William H. Monroe, 1971
R.M. Calhoun, 1920
Emma Lou Gibson, 1973
Edwin Pate, 1925
Lawrence E. Gibson, 1973
Nathan H. Gibson, 1925
Horace Gibson, 1973
J.M. Hogan, 1928
Jack P. Mathews, 1973
J.C. O'Brien, 1928
Aubrey McCormick, 1976
E.A. Morgan, 1931
Patrick Dozier, 1976
Edwin P. Hargrave, 1937
Danny English, 1976
J.E. Woodard, 1937
Frank Gordon, 1979
James R. Dalrymple, 1937
David Bullard, 1979
B.L. Gibson, 1948
Johnsie Burton, 1979
B. Frank Gibson, 1948
Lance Gibson, 1979
E.P. Yarbrough, 1948
Donald F. Norton, 1979
L.A. McIntyre, 1948
J. Earl Bryant, Jr., 1981
A.W. Edwards, 1948
Wayne S. Gibson, 1981
Edward Johnston, 1948
Wilson M. Smith, 1981
James L. Morgan, 1954
Louise Bingham, 1983
James A. Gibson, 1954
Morris Mitchell, Jr., 1983
I. Vern Regan, 1954
Donald Cross, 1985
Harvey Cross, 1954
Judy R. Ellis, 1985
M.A. Morrison, 1954
Alan Thames, 1985
Frank Burton, 1958
Allen McGee, 1987
Eugene W. McCall, 1958
Millie McNeill, 1987
Ray Baker, 1958
Harry Coleman, 1988
Rudolph Hicks, 1958
Tommy Ellis, 1988
Glenn S. Bingham, 1960
Garry Gibson, 1989

William R. Bracey, 1960
Katherine Nowell, 1990
John Wm. Calhoun, 1960
Greg Walters, 1990
Jesse W. Nowell, Jr., 1960
Mary Helen Norton, 1991
W.R. Dulin, 1960
Polly Smith, 1992
William L. Gibson, 1961
Rufus Gibson, 1962
Thurman Traywick, 1962
Robert C. McNeill, 1964
Lindsay Clark, 1964
L.E. Calhoun, Jr., 1964
James M. Calhoun, 1966
Michael Price, 1966
Wayne Sewell, 1966

The following members of the Church in the Pines Family served in the Armed Forces of The United States

WORLD WAR I

John Blue Calhoun
Lawrence G. Calhoun
Ralph M. Calhoun
Walter Duncan
Elmore Gibson
Nathan H. Gibson
Edwin P. Hargrave
George S. Hargrave
Grady Humphreys*
John Maxwell
Henry McGee
John McGee
Malcolm F. McNeill
Eugene A. Morgan
H. Lester Morgan
Robert R. Walker
James E. Woodard

WORLD WAR II

Ray Thomas Baker
Cledus Barber*
Glenn S. Bingham
W. Frank Burton
J. Earl Bryant
Archie M. Calhoun
Francis A. Calhoun
John C. Calhoun
John Wm. Calhoun
James M. Calhoun
Robert Glenn Calhoun
Lindsay Clark
Eugene Cribb
Edward A. Duncan
William H. Flythe
Lawrence E. Gibson
B. Frank Gibson
George E. Gibson
John Benjamin Gibson
James A. Gibson
Rufus M. Gibson
Frank Gordon
C. Edwin Harding
Earl L. Hargrave

Edwin C. Hargrave
Harold A. Hargrave
Connie Z. (Jack) Hicks
Leon E. Kelly*
Harleigh Mangum
James P. Mangum
Maxwell M. Mangum
Charles Robert Marsh
Nanie Margaret Marsh
Eugene Wilson McCall, Sr.
Allen McGee
John M. McNeill
James L. Morgan
John H. Morrison*
Jesse W. Nowell
Dan Prince Woodard
Edward Yarbrough

KOREAN WAR

Lauder Eugene Barber
George S. Calhoun
James Earl Cribb
Walter Leland Duncan
William O. Ganus
Horace B. Gibson
Ralph Marion Gibson
William L. Gibson
Charlie Rudolph Hicks
Edward Gene Hulon
E. Whitfield Gibson
George G. Mathews
Jack P. Mathews
Robert C. McNeill
Morris Mitchell, Jr.
Donald Moore
George W. Moore
Marcus M. Morgan
Edsel Ray
Bobby D. Ray
W. McDonald Regan

VIET NAM WAR

William D. Bullard
Murdock McK. Calhoun
Harry Coleman
Henry DeVon Cribb
Horace B. Gibson
Eugene Wilson McCall

* symbolizes that the individual gave his life to the service of his country.

CHURCH IN THE PINES
MEMBERSHIP ROLL
1893-1993

The following individuals were received into the church during the date provided.

1893-1902

*Elmore, Theophilus Barfield
*Elmore, Mary Hunley (Mrs. T.B.)
*Elmore, Emma
*Gibson, Benjamin Franklin
*Gibson, Francis Marion
*Gibson, Cattie Calhoun
*Hewitt, Mary Ann
*Morgan, Marcus Lauder
*McDonald, Daniel
*McDonald, Flora
*McDonald, George P.
*McInnis. Mrs. Mary J.
*McKinnon, Sallie
*McLean, Hector
*McLean, Eliza Patterson
*McLean, Katie
*McLean, Mary A.
*Mc Lean, Peter
*McLean, John
*McLean, Rissie
*McLean, Elida
*Smith, Amos
Calhoun, John Blue
Calhoun, Jeanette Buchanan
Hargrave, Mary Jane
Maxwell, John Bunyan
Mc Donald, John M.
McDonald, Margaret
McDonald Mary E.
McInnis, John Allen
Morrison, William Henry
Morrison, Lena
Morrison, Ralph
Morrison, Eva
Morrison, Eugenia
Sinclair, Duncan F.
Tyson, William Thomas
Tyson, Rina Virginia
Gibson, Harrison Patterson
Hargrave, John Lindsay
Hargrave, George Strong
Lockamy, Mandy Valance
Lockamy, Mary Catherine
Monroe, Christian Jane
McDonald, Kate Kelley
Sinclair, Sarah Jane
McQuaige William Jeremiah
Teal, Mrs.Martha Ellen
Barber, Mary Ellen
McInnis, Ida Gertrude
McLean, Eliza Patterson
Elmore, Zula Hardin
Lockamy, Mrs. Jemima
Lockamy, Mary Catherine
Maples. Mrs. Martha Eliza
Maples, Emma
Hewitt, Benjamin Harley
Johnson, William Archibald
Brown , James Fletcher
Gibson, Lawrence E.
Gibson, Mrs. Lawrence (Victoria)

Beasley, James A.
Calhoun, Lawrence
Norton, Mrs. Catherine J.
Knight, Mrs. Nancy
Knight, Minter
McLemore, Hays Lennon
McLemore, Isabel
McLemore, Mary Belle
McLemore, Neal Calvin
Brown, Mrs. Caroline
Walters, Mrs. Mary
Kimble. Mrs. Isabelle
Love, Mrs. Jincy
Fry, A.P.
Fry, Mrs. A.H.
Fry, R.T.
Fry, C.H.
Fry, Ellen J.
Lett, Thomas J.
Hewitt, Erwin Alexander
Hewitt, Amanda
Gibson, Noah
Gibson, Mary
McLemore,Warren Winslow
McLemore, Sarah Jane
Gibson, S.C.
Gibson, Mrs. M.E.
Gibson, John W.
Gibson, Mrs. Elva Martha
Calhoun, Mrs . Lizzie
Seals, Sarah Ann
Love, Daniel Henry
Robertson, Mrs. C.
Robertson, Mary
Robertson, Alex.
Peele, Rebecca Jane
Norton, Henry A .
Flythe, Joseph Thomas
Sinclair, John K.
Sinclair, Mrs. Lou.
Johnson, Mrs. Jane
McLeod, D.P.
Gibson, Rachel
Gibson, Sallie
Morgan, Bessie
Brooks, John T.
Brooks, Minnie Louise
Kelley, Benjamin Alex.
Cox, Margaret Lois
Hailey, Mrs. Mary A.
Hailey, Archie C.

1903-1912

Whitaker, Hallie M.
McDonald, Walter E.
McDonald, Maggie Ray
Walters, Drury Rufus
Gibson, Ethel Archie
Maxwell, Susanna Pauline
Duncan, Katie Elizabeth
Hargrave, Edwin Prince
Hargrave, James Theodore
McQuage, Willie Benton
Walters, Melvin Hector
Lovin, Zeb. F.
Walters, Daniel Thomas
Duncam Walter Eugene
Calhoun, John Blue, Jr.
Calhoun, William Buchanan
Teague, James W.
Dawkins, James W.
Maxwell, Nellie Eugenia
Morrison, Esther McLean
Brady, Betty
Brady, Annie S.
Brady, Elizabeth
Brady, George Washington
Brady, Charles Franklin
Lovin, Evelyn Mittie
McQuaige, Jessie Florence
Wright, Thomas McIntosh
Duncan, Charles Edward

Hargrave, Maggie (Mrs. J.L.)
Snead, William James
Snead, James Bunyan
Duncan, Nettie E.
Cassidy, John Bascom
Gibson, Martha Eunice
Maxwell, John Murdoch
Lamont, Sarah Jane
Snead, Rosa May
Snead, Mrs. Flora C.
Morrison, Mrs. Catherine
Gibson, Mrs. Elizabeth H.
Turnstall, Wm. Alexander
Morgan, Marcus Morrison
Morgan, Edwin
Lewis, Cora A.
Lewis, James
Hewitt, Amanda H.
Morrison, Mrs. Sarah E.
Gibson, Mrs. Alice
Howie, Harry Lee
Lowry, W.T.
Lowry, Mrs. Algonnery
Radford, Alex.
Radford, Mrs. Anna
McDonald, J.M.
McDonald, Mrs. Margaret C.
McDonald, Miss Maggie
Snead, Mrs. Fannie Mathews
Mc Caskill, Hugh
Leele, Ida Mae
Gibson, Elsie
Brigman, Mrs. Sarah
Tucker, Bessie
Lowry, Nellie Mae
Thrower, Henrietta
Morgan, Eugene A.
Huffstickler, Jessie J.
Huffstickler, Mrs. Mary
Morgan, Willie L.
Hargrave, George S., Jr.
Gilchrist, J.B.
Cameron, Wm. E.
Cameron, Mrs. Mary C.
Cameron, Mary E.
Cameron, Flora C.
Nickens, John B.
Nickens, Mrs.
Nickens, Maggie
Gibson, Nathan H.
Calhoun, Ralph Morrison
Calhoun, Katie
Flythe, Sarah Elizabeth
Farmer, Irwin
McQuaige, Mrs. Addie
Cameron, John
McGee,Henry
McGee, John
Lee, Jessie F.
Peterson, Luther
Peterson, Mrs. Esther
Hargrave, Miriam
Hargrave, Martha
Hogan, James M
Hogan, Mrs. Ada
Hogan, Olive
Hogan, Pearl
Humphreys, Lewis Grady

1913-1922

Calhoun, Lawrence G.
Calhoun, Malcolm P.
Gibson, Hattie
Calhoun, D. Malloy
Calhoun, Lauder Eugene Sr.
Calhoun, Ruth
Culbreth,Duncan W.
Culbreth, Mrs. Minnie
Carlton, Justice S.
Carlton. Mrs. Antho
Hogan, Claude
Flythe, Blanche

Gibson, Eva
Hargrave, Ruby Lee
Hargrave, Mollie
Gibson, Janie
Howie, Mrs. Ethel
Lee, James K.
Lee, G.W.
Pate, Sarah
Pate, Mary
Pickett, Elsie
Hargrave, Jesse
Hargrave, Mrs. Elizabeth Lee
Farmer, Robert
Farmer, Mrs. Myrtle
Wright, Bertha
Flythe, Willie Morrison
Knight, Leonard
Gibson, May
Gibson, Lena
Gibson, B. Franklin
Gibson, Benjamin
Hogan, Hettie Allen
Lee, Marshall
McGee, Coney
Morrison, Murdoch A.
Morrison, William Henry
Malcolm, J.R.
Peele, Mrs. Anna Belle
Bailey, Mrs. Stella Surratt
Calhoun, R. Glenn
Calhoun, Archie M.
Lee, Mrs. G.W.
Gibson, Margaret
Morrison, Emma Lou
Norton, Annie Belle
Calhoun, Mrs. Mary McNeill
Cassidy, Mrs. Sarah King
Hinson, G.W.
Hargrave, Archie
Morgan, Mrs. Edwin
McGee, Aline
McGee, Zula May
McQueen, Donald Sr.
McQueen, Mrs. Donald Sr.
McQueen, Donald, Jr.
Odom, J.W.
O'brien, John Carl
Pate, Zebulon Vance
Pate, Mrs. Sallie
Smith, Hattie
Stephens, Bryant
Stephens, Alma Jane
Hargrave, John Lindsay. Jr.
Hinson, Mrs. Cora A.
Hinson, Mary E.
Hinson, Minnie
Bailey, Jesse
Butler, Wade
Butler, Carl
Butler, Donnie
English, Flossie May
Daniels, Mrs. Brag
Daniels, Edith
Norton, Francis A.
Hargrave, Harold
Campbell, Duncan
Morrison, Mrs. Blanche H.
Pate, Edwin
Walker, Robert R.
Wilkes, Dr. M.B.
Wilkes, Mrs. Ruth T.

1923-1932

Peele, Evalena
Monroe, Minnie
McQueen, Everett G.
Maxwell, Lena
Hargrave, Robert Percy
Knight, Randolph
Jones, Johnnie
Driggers, Ruth
Hobbs, Marion M.

Beasley, Mrs. Helen
Calhoun, James Malcolm
Calhoun, John C.
Calder, Thomas R.
Farmer, Lila Marie
Norton, Eugene
Norton, Elwood
Woodard, James E.
Wallace, James
Wilkes, Marcus
Wright, Mrs. Cora
Yates, Bertha
Yates, Donald
Yates, James Hampton
Yates, Mrs, Amanda Olive
Morrison, Ralph E.
Jones, S.A.
Jones, Beatrice
Jones, Eva C.
Jones, Mrs. S.A.
Arnette, Nathan
Chisolm, Miss Margaret
Cochrane, Robert S.
Clark, Frances
Miller, W.H.
Nicholson, Mrs. W.A.
Nicholson, W.A. Jr.
Nicholson, John
Gibson,Elmore
Gibson, Mrs, Edwin (Annie)
Jones, S.A. Jr.
Gibson, Miss Mildred
Baker, Mrs. Josie
McKelway, Mrs. Alice G.
Pate, Mrs. Edwin (Marie)
Cochrane, Mrs. Robert S.
Monroe, Mrs. A.M.
Ussery, Robert Henderson
Ussery, Carleton
Ussery, Hannah Lois
Jernigan, Mrs. Sophronia
Jernigan, Raymond

Calhoun, Margaret (Upchurch)
Calhoun, John William
McQueen, Mary Elizabeth
Hargrave, Earl L.
Edwards, Howard
Edwards, Wilton
Snead, Laura
Davis, Margaret
Wilkes, James Robert
Sanders, Ralph D.
Cook, G.T.
Cook, Mrs. G.T.
Brown, Frank
Brown, Elmo
Morgan Lester
Morgan, Dora G.
Smith, Yancey
Smith, Mrs. Yancey (Emma)
Smith, Mildred
McNeill, M.F.
Gibson, John P.
Gibson, Mrs. Ruth
Gibson, Mrs. Henrietta
Gibson, Minnie
McNeill, Almenia
Woodard, Katie
Woodard, Mary
Williams, Mrs. Janie McNeill
Brown,Sallie May McNeill
Covington, Mrs. Almenia
Smith, Curtis
Butler, S.B.
Butler, Mrs. S.B
Butler, Carl
Butler, Wade
Butler, Lauder
Butler, Pearl
Dunn, Mamie
Duncan, Mrs. Lula Jones
Driggers, Ruth
Daniels, Henry
Daniels, Mrs. Henry (Victoria)

Daniels, Pate
Daniels, Magnolia (Maggie)
Morgan, Mrs. Ruth
Caulder, H.D.
Caulder, Mrs. H.D.
McLeod, Bertha
McLean, John
McLean, Mrs. John (Mary)
McLean, Ada
Shaw, Mary
McGee, Mrs. Donnie Butler
Polston, Claude
Polston, Mrs. Claude (Ethel)
Barber, Lauder
Barber, Johnnie
Hewitt, Willie May
Hewitt, Mary
Lizenby, Z.V.
Stephens, Frank M.
Smith, Mrs. Charles (Annie)
Wilkes, Colon
Wilkes , Mrs. Colon
Wright, Willie
Wright, Martha
Butler, Lottie
Butler, Mrs. L.M.
Chavis, Lula
McLaughlin, Mrs. Fannie M.
Morrison, John Hutchinson
Thrower, Sallie
Riddle, Kathleen
Godwin, Mrs . Ida
Horne, Mrs. Norman
Roller, Mrs. W.R.
Shaw, Licile
Williams, Bessie

1933-1942

Gibson, Lawrence
Gibson, Jimmy A.
Calhoun, Lois
Hargrave, Edwin Calhoun
Calhoun, Ralph Jr.
Smith, Mrs. Claude
Smith, Albert
McNeill, John Malcolm
Yarbrough, Mrs.E.P.
Duncan, Ruth
Byrne, L . L .
Byrne, Mrs . Minna Style
Huneycutt, Mrs. W.H.
Huneycutt, Melicent
Gibson, Mrs. Nathan H.
Dalrymple, James R. Jr.
Dalrymple. Mrs. Elizabeth N.
Morgan, James Lauder
Morgan, Marcus Morrison
Huneycutt , Caroline
Mumford, W.B.
Daniels, Emma Lou
Smith, Mrs. Colon
Woodard, Mrs. James E.
McGoogan, W.H.
McGoogan, Mrs. W.H.
McGoogan, Estelle
Gibson, Johnsie
Edwards, Mrs. Allen
Yarbrough, Edwin P.
Smith, George Wilson
Calhoun, Murdoch McKelway
Calhoun, George Strong
Calhoun, Francis Allen
Hargrave, Mary Jeannette
Morgan, Ellen Henrietta
McNeill, Helen Morrison
McNeill. Jean
Gibson, George Elmore
Gibson, Benjamin
Gibson, Rufus Markham
Cochrane, Mary Lucille
Cochrane, Agnes
Edwards, Mrs. A.W. (Bea)

Simmons, Mrs. Nellie
Simmons, Catherine
Simmons, Bertha
Johnson, Prentiss
Johnson, W.D.
McDaniel, Joe
Ray, Lacy
Shaw, Russell
Nowell, Jesse W.
Clark, Lindsay
Stone Everett
Clark, Virginia
Ray, Mary Sue
Shaw, Fay
Shaw, Elizabeth
Brock, Rosie
Smith, Peggy
Brock, Ercel
Ray, Dudley
Marsh, C.J.
Marsh, Mrs. C.J.
Taylor, Mrs, Nora
Taylor, Mack
Marsh, Georgia
Marsh, Margaret
Sellars, Edna
Grier, Laura
McLeod, Jaunita
Tyner, Mrs. John
Tyner, Cecil
Yates, Clarence
Gibson, Ralph Marion
Gibson, William Lawrence
Kelly, Cecil
Huneycutt, William Jerome Jr.
Kelly, Jewell
Kelly, Johnsie Marian
McNeill, Robert C.
Stephens, Clinton
Edwards, Wilton, Jr.
Gibson, Horace
McIntyre, Lee
McIntyre, Mrs. Lee
Gibson, Mrs. B. Franklin

1943-1952

Calhoun, Mrs. James M.
Wilson, Mrs. A.J.
Wilson, Dorothy Mae
Wilson, Faye
Cobb, Frederick
Cobb, Mrs. Margaret McDuffie
Dula, James Braxton Jr.
Gibson, Catherine Morrison
Edwards, Barbara Jean
Huneycutt, Margaret
Woodard, Daniel Prince Jr.
Woodard, Reba
McNeill,Jeanette
Hargrave, Mrs. John Lindsay
Johnston, J. Harry
Johnston, Mrs. J. Harry
Johnston, Harlee
Johnston, Edward
Johnston, Mrs. Edward
Johnston, Peggy
Hartis, Henry Banks
Hartis, Lena E.
Harding, Clarence Edwin
Still, W.S.
Still, Mrs. W.S.
Creed, Mrs. George .
Stanton, C.B.
Stanton, Mrs. C.B.
Smith, Mrs. Virginia
Regan, I.V.
Regan, Mrs. I.V.
Regan, Violet
Regan, McDonald
Cross, Harvey E.

Cross, Mrs. Mattie
Cross, Betty
Craven, Earl Mark
Gibson, Nancy Alice
Morrison, Emily Marion
Calhoun, Sarah Lynn
Dula, Eva Elizabeth
Gibson, Joe McKenzie
Stanton, Virginia Dare
Morrison, Louise C.
Morrison, Virginia
Mathews, Jack Patterson
Morgan, Elizabeth B.
Ray, Ed
Ray, Mrs. Ed
Hicks, Charlie Rudolph
Mathews, George G.
Burton, William Frank
Calhoun, Mrs. Mary Stewart
Shillinglaw, Miss Ruth
McGee, Lois Adele
McIntyre, Lee Adams Jr.
Smith, Helen Virginia
Calhoun, Lauder E. Jr.
Calhoun, Harriet McRee
McGee, Paul
Calhoun, Mrs. John William
Smith, Mrs. W.G. (Kathleen)
Smith, C.W.
Smith, Mrs. C.W.
Nowell, Mrs. Jesse
Mauldin, Harry
Dutch , Tommy
Barber, Mrs. Lauder (Annie Mae)
Hulon, Mrs. Cordelia
Smith, Mrs. Carson (Dorothy)
Robbins, Ramona
Hulon, Jaunita
Moore, Mrs. Lela
Mauldin, Mrs. David
Barber, Eugene
Gibson, Mrs. William L. (Joyce)
McLeod, Mrs. Vernon

1953-1962

Ikner, Mrs. Lillian
Ikner, Fairley Monroe
Carlisle, Geraldine
Carlisle, Robert Eugene
McKenzie, Willie Tommy
McKenzie, Virginia
Sanders, Donald Eugene
Mauldin, Ella Mae
Mauldin, Margaret Lee
Mauldin, David, Jr.
Mauldin, Geneva
Lewis, Shirley Ann
Smith, Franklin D.
Smith, Joan Faye
Ellis, William Vance
Sanders, Mrs. Lillian
Mauldin, David Sr.
Butler, Mrs. Alma
Butler, Wayne Edward
Smith, Carson Jr.
Smith, Doris Geneva
Hinson, Luciele Shirley
Dutch, Bonnie Lou
Gibson, Pearl
Moore, Donald
Elms, Douglas
Elms, Mrs . Douglas
Walker, Elizabeth Jane
Traywick, Thurman
Traywick, Mrs . Thurman
Blue, Lillian
Ingram, Elsie Faye
Monroe, D. A.
Monroe, Mrs. D.A (Vera)
Bracey, W.R.

Bracey, Mrs. W.R.
Moore, George
Calhoun, John Patterson
Baker, Mary Sue
McLean, Rufus
McLean, Mrs. Rufus
McLean, Mary Ruth
Stone, Charlie
Stone, Mrs. Charlie
Currie, Harold
English, Joyce Viola
Stone, Delores Jean
Stone, Kenneth
McGee, Mrs . Paul
McGee, Maxine Paulette
Morrison, Murdoch Jr.
Monroe, William
Ganus, William
Farrell, Charles Sr.
Baker, Ray
Baker, Mrs . Ray (Iris)
DuBose, Mrs. W.T.
Julian, Brenda
McIntyre, Joel Pate
Campbell, Gertrude Phylis
Campbell, Nancy Joanne
Moore, Rosalita
Hulon, Charles
Shaw, Mrs. Kathleen
Kersey, Polly Ann
Brayboy,Ruby Linda
Brayboy,Ruth Ellen
Calhoun, Mrs. George S.
Stutts, Tom
Stutts, Mrs. Tom
Thomas, Pledger Nelson
Thomas, Mrs. Ruby Nelle
Thomas, Judith Ann
Thomas, Ray Donald
Deese,Mrs. Margaret
Deese, Thomas F.
Monroe, Rebecca
Ray, Edsel
Ray, Mrs. Edsel
Cross, Homer Sidney
Shaw, Mrs. Maude
Smith, Dora Diane
Barfield, Helen Lila
Markham, Vista
Salmon, Mrs. James
McPherson, Dotsie Faye
Goodwin, Mozelle
Love, David
Salmon, James
Hargrave, Mrs. Harold
Bingham, Glenn S.
Bingham, Mrs. Glenn
McQueen, Lewis M.
McQueen, Mrs. Lewis M.
McQueen, Sylvia
White, William
Clark, Betty W.
Caulder, Mrs. Lizzie Louise
Caulder, Emma Jane
Caulder, Bonnie Louise
Caulder, Willia, Joseph
Cribb, Henry Levon
Butler, Aaron
Tatum, Katherine
Smith, Beulah
Driggers, James
Driggers, Mrs. James
Grooms, Clifford Everette
Campbell, Harold Floyd
Webb. R.H.
Webb, Mrs. R.H.
Culbert, Wilbert
Culbert, Mrs. Wilbert
Cook, Mrs. Minnie
Sanders, Willie
Cook, Larry Neal
Smith, Patricia Kay
Helms, Coleen
Oxendine,Jasper A.

Oxendine, Evelyn
Sanders, Priscilla
Leviner, Jimmy Edward
Oxendine, Mrs. Jasper
Hulon, Mrs. Eddie Lee
Hulon,. Eddie Lee
Vinson, Dr. T. Chalmers
Vinson. Mrs.T. Chalmers
Vinson, Tommy
Vinson, Danny
Calhoun, Johnny W.
Monroe, John W.
Clark, Tommy
Woodfin, L.A.
Woodfin, Mrs. L.A.
Gibson, Mrs. R.M. (Maud)
Norton, Woodrow
Oxendine, Kay Francis
Oxendine, James Ellis
Oxendine, James
Oxendine, Wilson
Cain, Raymond Lawrence
Jones, Gene
Campbell, Mrs. Floyd
Campbell, Floyd (Red)
Douglas, Mrs. Winifred Douglas
Douglas, Winifred Douglas
Gibson, Thomas Patterson
Calhoun,John C. Jr.
Carlyle,Howard
Carlyle, Mrs. Howard
Campbell, Patricia Ann
Mauldin, Yvonne
Dulin, Robert,
Dulin, Mrs. Robert
Harding, Linda Marsh
Baker, Betty Ann
Calhoun, Mary Bowman
Coleman, Woodrow Wilson
Campbell, Bernice
Hobbs, Mrs. M.M.
Hicks, LaRue Norton
Hicks, Connie Z. (Jack)
Walters, James
McCall, Eugene W.
McCall, Mrs. Eugene W.
McCall, Wilson
McCall, Tyra Sue
Waite, Mildred
Evers, William Lewis
Ray , Bobby
Stanton, Miss Margaret
Sewell, Wayne
Sewell, Mrs. Wayne
Butler, Ed Lee, Sr.
Burton, Barbara Lee
Nowell, Marilyn Laverta
Butler, Betty
Campbell, Myrtle Jeannette
Salmon, Mae
Julian, Mrs. Jane
Campbell, Carolyn Faye
Cribb, Mrs. Levon (Sandra)
McNeill, Robert C.
McNeill, Mrs. Robert C.
Whitesides, Quay M. Jr.
Whitesides, Mrs.Quay M. Jr.
Bingham, Elizabeth Wiles
McGee, Mary Helen
Morgan, Patricia Elise
Gibson, James Lawrence
Morgan, James Lauder Jr.
Massey, Mrs. William E.

1963-1972

Dolon, John J.
Dolon, Mrs. John J.
Coleman, Harry Wayne
Cribb, Betty Ann
Barber, Mrs, Alex.(Lillian)
Smith, Mrs, Bertha Campbell

Gordon, Mrs. Frank (Betty)
Bostick, James Hugh
Sills, James
Sills, Mrs. James
Ray, Mrs. Bobby D.
Hicks,Connie L.
McKnight, T.C.
McKnight, Mrs. T.C. (Minnie)
Wells, J.C. Jr.
Shaw, Lawrence Wayne
Sanders, Willie James
Riggin, Mrs.
Cribb, Nellie Faye
Doubles, Mrs. Malcolm
Reece, Doris Shepherd
Hopkins, Janet Gail
Price, Michael James
Price, Nancy Ann Pauley
Markham, Mrs. Edith
Gibson, Connie M.
Jones, Edwin
Jones, Mrs. Edwin
Williams, Richard
Williams, Mrs. Richard
Ray, Curtiss
Ray, Mrs. Curtiss (Mary Lee)
Ray, Shelia
McKenzie, Carson W.
McKenzie, Mrs. Carson W.
Cribb, James Earl
Cribb, Mrs. Earl (Dixie)
Cribb, Jerry
Dulin, William Robert, Jr.
Gibson, Mira Faye
Gibson, Kimberly
Gibson, Larry
Gibson, Margaret
Gibson, Alice
Morgan, Kay
Robards, Ruth Kincaid
Dulin, James
Young, Mrs. J.T. (Elizabeth)
Walters, Mrs. James (Gladys)
Walters, Joan
Bingham, Glenn Stearns
Gibson, Wayne Stewart
Fouts, William E.
Fouts, Mrs. Wm. E. (Rosemary)
McQuay, William
McLeod, Sally
McKnight, Portia
McKnight, Lucy
Powell, Gene
Powell, Mrs. Gene (Ruth Teal)
Smith, Kathy
Ray, Ann
Smith, Mrs. J.C. Jr.
Barber, Clarence
Shaw, Nadine
Hargrave, Beth
Powell, Gene Jr.
Calhoun, Mrs. L.E. Calhoun, Jr.
McMillan, E. Whitfield
Smith, Betty
Monroe, Jackie
Cribb, Mary E. (Mrs. Eugene)
Cribb, Dwight
Ray, Ronnie
Smith, Andy
Dulin, Davison H. Jr.
Dulin, Mrs. D.H. Jr. (Martha)
Gibson, Janet Louise
Morgan, Susan
McNeill, Cynthia
Gibson, Daryl
Bingham, Richard
Dulin, Randy
Powell, Teala
Mathews, Jackie
Mathews, Mrs. Katie Lou
Young, James Allen
Dulin, Davison N. III
Butler, Julie Ann
Butler, Samuel

Mauldin, Jessie (Mrs. David)
Brayboy, John
Brayboy, Marylin
Brooks, Roger
Ray, Darrell
Ray, Andrew
Sanders, Rachel (Mrs. Donald)
Sanders, Donald Eugene,Jr.
Sanders, Michael Lee
Sanders, Wilma Carol

1973-1982

Cook, Mrs. Luther (Minnie)
Ray, John Stephen
Clark, Mrs. L.Thomas (Wanda)
Stubbs, Alan
Stubbs, Mrs. Alan (Lee)
Mitchell, Eileen E.
Mitchell, Donald H.
Allen, Mildred E.
Calhoun, Mrs. Malcolm P.
Miller, Cheryl
Gibson, Garry
Gibson, Larry Wayne
Bowman, Linda K.
McNeill, Robert C. Jr.
Guinn, Kathy Cook
Brigman, Sally
Dotson, Peggy B.
Smith, Wilson
Smith, Polly
English, Danny
English, Susan
Kitzmiller, Ann McK.
Kitzmiller, Thomas E.
Kirby, Mrs. W. Terry
Kirby, W. Terry
Mitchell, Mrs. G. Jr.
Smith, Andrew
Ganus, Stephanie Strout
Calhoun, Miss Margaret C.
McCormick, Aubrey
McCormick, Annette
Dozier, Patrick Sr.
Dozier, Harriet
Norton, Donald F.
McMillan, E. Whitfield, Jr.
Mathews, Getzen
Dozier, Patrick, Jr.
Sewell, Lisa
Gibson, Melissa
Gordon, Frank
Bryant, J. Earl, Jr.
Bullard, William David
Gibson. Mrs. James Lawrence
Gibson, Mrs. Wayne S. (Betty)
Norton, Leroy
Bullard, Angela
Pinero, Carlos
Pinero, Mrs. Ellen D.
Priest, Miss Edna Ruth
Strickland, Mr. Robert Everette
Strickland, Mrs. Robert E.
Shoemaker, Richard James
McNeill, Vicky Lynn
Sewell, Frank
McCormick, Aubrey Lee Jr.
Kitzmiller, Christopher
Strout, Mrs Judi (David)
Elvis, Mrs. Betty Ann Gordan
Strout, Mrs. Joey (Gerald)
Morrison, Mrs. Emily Carr
Hegler, Mrs. Denise
Farrell, Charles

1983-1992

Hegler, Mrs. Denise
Covington, Samuel F.
Covington, Joyce
Bullard, Darren Eugene

APPENDIX

Calhoun, Douglas Eugene
Coleman, Charlotte
Gibson, Jennifer Gentry
Gibson, Lisa Carol
Thames, William Allen
Stewart, Glenda Marie
Thames, Dana Marie
Ellis, Judy Rockwell
Cross, Donald W.
Cross, Mrs. Donald W. (Cindy)
Hulon, Ether Leon
Coleman, Kristopher Wayne
Dozier, Philip Kevin
Dozier, Alyson Marie
Gibson, Andrea Elizabeth
McCormick, Mark Eric
McMillan, Kathryn Gillis
Williams, Betty Norton
Williams, Robert Alonzo
Williams, Heather Michele
Williams, Laura Evonne
Williams, Lawrence A.
Weinman-Swann, Kate
Roberts, Stormy
McGee, Alan R. McGee
Ellis, Tommy
Strickland, Jennifer
Nassif, Edward Paul, Jr.
Anderson, Jack Cathey Jr.
Kitzmiller, James
Walters, Greg
Watson, Julie Reynolds
Gibson, Cindy Ingram
Dozier, Ashley
Gentry, Katie
Nassif, Edward Burton
Purvis, Hoyle
Purvis, Janis
Purvis, Joshua
Grooms, Patty
Grooms, Willie
Altman, Donald Robert
Williams, Polly
Blythe, Raymond
Blythe, Evelyn
Williams, Matthew
Walters, Matthew
Starner, Robert
Cribb, Maggie
Strickland, Ann
Cribb, Don

AFFILIATE MEMBERS*

Sara Abernathy
Sugaw Creek Presb. Church
Charlotte,N.C.

William A. Abrams, Jr.
First Baptist
Raleigh, N.C.

Anne Adams
First Presbyterian
Concord,N.C.

Claude Andrews
Cobb Memorial
Tarboro, N.C.

Charles R. Armington, Jr.
The Federated Church
Harvey, Illinois

Alison Arthur
Grace Covenant
Asheville, N.C.

Penny Baggs
First Presbyterian
Bainbridge, Ga.

Joy Bagwell
East Belmont Presbyterian
Belmont, N.C.

Pat Ball
Covenant Presby.
Charlotte, N.C.

Walter Barefoot
Little Joe's Church
Barium Springs,N.C.

Toni Baxter
First Presby.
Kernersville, N.C.

Milton Bigger
Steele Creek Presby.
Charlotte,N.C.

Beverly Black
Chapel Hill Presby.
Chapel Hill, N.C.

Carole Batts
First Presby.
Orlando, Fla.

Ned Browning
First Presby.
Winchester, Va.

Lawrence G. Calhoun, Jr.
Igreja Presbiteriana de Lavras,
Brazil

John Cater
Government Street Church
Mobile, Ala.

Larry Catlett
Chapel in the Pines
Tampa, Fla.

Jean Clarke
Central Presby.
Mobile, Ala.

Peggy Clements
Lake Shore Presbyterian
Jacksonville,Fla.

Brenda Grace Cochrane
Granada Presbyterian
Coral Gables, Fla.

Fanny Coley
Elizabethtown Presby.
Elizabethtown,N.C.

Ruth Corwin
New Bethlehem U.P.
Aliquippa,Penn.

Gerrie Bertha Cummings
Little Falls Presby.
Arlington, Va.

Betty Ann Davis
First Presbyterian
Kannapolis, N.C.

Evelyn Sandra Denny
Leaksville Presby.
Leaksville, N.C.

Elizabeth Dent
First Presbyterian
Waynesboro, Ga.

Ruth Dobbins
First Presbyterian
Fitzgerald, Ga.

Ann Ehrhardt
Community Church
Pinehurst, N.C.

William E. Fleming
Young Memorial
Henderson, N.C.

Agnes R. Fowlkes
Government Street Church
Mobile, Ala.

Joyce Gattis
Plaza Presbyterian
Charlotte,N.C.

Florence Girard
Sardis Presbyterian
Charlotte, N.C.

Millard Needham Godwin
Neuse Forest Church
New Bern, N.C.

Ted Goldthorpe
First Presbyterian
Charleston , W. Va.

Jaynelle Goodnight
First Presbyterian
Kannapolis,N.C.

Linda W. Graham
South Aiken Presby.
St. Mary's, Ga.

Nancy Gray
First Presbyterian
Statesville, N.C.

Barry Greever
First Presbyterian
Welch, W. Va.

Tom Hardison
Croatan Presbyterian
New Bern, N.C.

Joanne Hare
First Presbyterian
Myrtle Beach, S.C.

Audrey Hartsell
Second Presbyterian
Sparta, Ga.

Helen Hayes
First Presbyterian
Huntington, W. Va.

Helen Rae Hayes
Springfield Presbyterian
Jacksonville,Fla.

David E. Henderson
Loch Willow Presbyterian
Churchville, Va.

Charlotte Hermann
Trinity Presbyterian
Arlington, Va.

Gerald Hurst
Kennedy Height
Cincinatti, Ohio

Sandra Hutzler
Ruffner Memorial
Charleston, W. Va.

Margaret Ison
Griffin Presbyterian
Griffin, Ga.

Martha F. James
First Presbyterian
Mocksville, N.C.

Peggy Jones
Godwin Presbyterian
Godwin, N.C.

Ann Kefauver
Christ Reformed
Middletown, Md.

Martha Kinney
Whitfield Estates Presby.
Sarasota, Fla.

Nancy Koelmel
Highland Presbyterian
Winston Salem, N.C.

Susan Lesser
Riviera Presbyterian
Miami, Fla.

Eleanor Lewis
Oxford Presbyterian
Oxford, N.C.

Lou Ellen Lewis
Memorial Presbyterian
Greensboro, N.C.

Libby Linville
First Presbyterian
Lexington, N.C.

Suzanne Markham
First Presbyterian
Greensboro, N.C.

Cynthia Marshall
Westminster Presbyterian
Lynchburg,Va.

Ellen Maultsby
First Presbyterian
Jacksonville, N.C.

Sue McChesney
Holy Trinity Lutheran
Lynchburg, Va.

Joy McGee
First Presbyterian
Savannah, Ga.

Jeannie McKee
Hyde Park Presbyterian
Tampa, Fla.

APPENDIX

Becky McLeod
White Hill Presbyterian
Sanford, N.C.

Helen McPhail
First Presbyterian
Lexington, N.C.

Cheryl Ann Monroe
Central Presbyterian
Mobile, Ala.

Dianne Monroe
First Presbyterian
Rockingham, N.C.

Ann Moorman
Bedford Presbyterian
Bedford, Va.

Blanche Morrison
First Presbyterian
Mullens, W. Va.

Betty Sue Murphy
Potts Memorial
Willard, N.C.

Margaret Nadal
First Presbyterian
Wilmington, N.C.

Pamela Neal
Thalia Trinity
Va. Beach, Va.

Stuart Neal
First Presbyterian
Myrtle Beach, N.C.

Molly North
Quaker Memorial
Lynchburg, Va.

Albert G. Peery, Jr.
Tazewell Presbyterian
Tazewell, Va.

Patricia Pence
First Presbyterian
Stuart, Fla.

Sallie Phillips
Cameron Presbyterian
Cameron, N.C.

Mary Frances Platt
St. Andrews Covenant
Wilmington, N.C.

Anne Pringle
Asbury Memorial Methodist
Harrisonburg, Va.

David Ernest Pruden
Shelby Presbyterian
Shelby, N.C.

Brenda Ramsey
First Presbyterian
Kannapolis, N.C.

Itice Rivenbark
First Presbyterian
Wilmington, N.C.

Mary Louise Robertson
Avondale Presbyterian
Charlotte, N.C.

Paul Rose
Shenandoah Presbyterian
Miami, Fla.

Susan Sanders
Clairmont Presbyterian
Atlanta, Ga.

APPENDIX

Jo Ellen Schild
Annondale Presbyterian
Springfield, Va.

Betty Jane Shepard
Pineland Presbyterian
Maple Hill, N.C.

James Smith
Evergreen Presbyterian
Dothan, Alabama

Janet Smoak
First Presbyterian
St. Petersburg, Fla

Milton Spann
John Knox Presbyterian
Greenville, S.C.

Guy Starling
Trinity Presbyterian
Arlington, Va.

Jeff Stonestreet
First Presbyterian
Mooresville, N.C.

Linda Stout
First Presbyterian
Lancaster, S.C.

Ann Stradley
First A.R.P.
Statesville, N.C.

Sandra Lou Strickland
Acme Presbyterian
Riegelwood, N.C.

Patsy Taylor
Aberdeen Presbyterian
Aberdeen, N.C.

Marsha Tucker
Wadesboro Presbyterian
Wadesboro,N.C.

Margaret Tuttle
First Presbyterian
Kannapolis, N.C.

Margaret Voss
Highland Presbyterian
Gainesville, Fla.

Bill Wade
Wildwood Presbyterian
Wildwood, N.C.

Mary Emma Walkup
Buffalo Presbyterian
Sanford, N.C.

Judy Wallace
First Presbyterian
Dallas, N.C.

Jean Wasson
Central Presbyterian
Anderson, S.C.

Sally Watkins
Farmville Presbyterian
Farmville, Va.

Carol Weaver
Druid Hills Presbyterian
Atlanta, Ga.

Houston Wheeler
Westminster Presbyterian
Lynchburg, Va.

Carolyn Williams
Church of the Pilgrims
Washington, D.C

James Wilson
Temple Terrace Presby.
Temple Terrace, Fla.

Foxwell Winstead
Mullins Presbyterian
Mullins, S.C.

Janet Wooten
Concord Presbyterian
Statesville, N.C.

Martha Jane Wright
First Presbyterian
Asheville, N.C.

Bill Wyatt
Fairview Presbyterian
North Augusta, Ga.

John Young, Jr.
First Presbyterian
Sanford, N.C.

* These affiliate members were students at St. Andrews College in Laurinburg during the period 1961-1966. Under the pastoral leadership of William T. DuBose and William E. Massey, Church in the Pines provided a much needed ministry to the St. Andrews students.

CHARTER MEMBERS OF LAKESIDE PRESBYTERIAN CHURCH

Mrs. Gregory Barber
Duncan Lamont
Johnnie Barber
John Lamont
Lauder Barber
Mrs. Ethel Lee
Bertha Blackwell
Henry Lee
Gillespie Blackwell
Rosetta Lee
Elizabeth Breeden
Ollie McDonald
Annie Butler
Mrs. Bertha McLeod
Carl Butler
Dan J. McLeod
Donnie Butler
Mrs. Annie Morgan
Edmund Butler
Edwin Morgan
Lauder Butler
Mrs. Elise Morgan
Pearl Butler
Eugene A. Morgan
Sherman Butler
Mrs. Ruth Morgan
Mrs. Sherman Butler
William T. Norton
Wade Butler
Adolphus Seals
Stella Carlyle
Alma Jane Stephens
Mrs. Betty Caulder
Bryant Stephens
H. D. Caulder
Ethel Lee Stephens
Troy Caulder
Frank M. Stephens
Bradley Daniels
Sallie Stone
Mrs. Bradley Daniels
Willie Stone
Edith Daniels
Minnie Maude Thomas
Henry Daniels
Alex Thompson
James Daniels
Bertie Thompson
Magnolia Daniels
Gertie Thompson
Pate Daniels
Hugh Thompson
Mrs. Victoria Daniels
Mrs. Janie Watts
William Daniels
John Watts
Henry Driggers
Ollie May Watts
Annie Bell Dunn
Mrs. Carrie Wilkes
Mayme Dunn
Colon Wilkes
Flossie May English
Easter Williams
Edith May Farmer
Martha Wright
George E. Farmer
Willie Wright
Tracy Henry Farmer
D.M. Gillis
Maggie Grant
Jake Griffin

APPENDIX

Mary Griffin
Cornelia Hall
George Hamilton
J.L. Hargrave
Ruby Lee Hargrave
Connie Hatcher
Van Hatcher
Margie Henderson
Lula Jones
Sarah E. Jones
S.A. Jones

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